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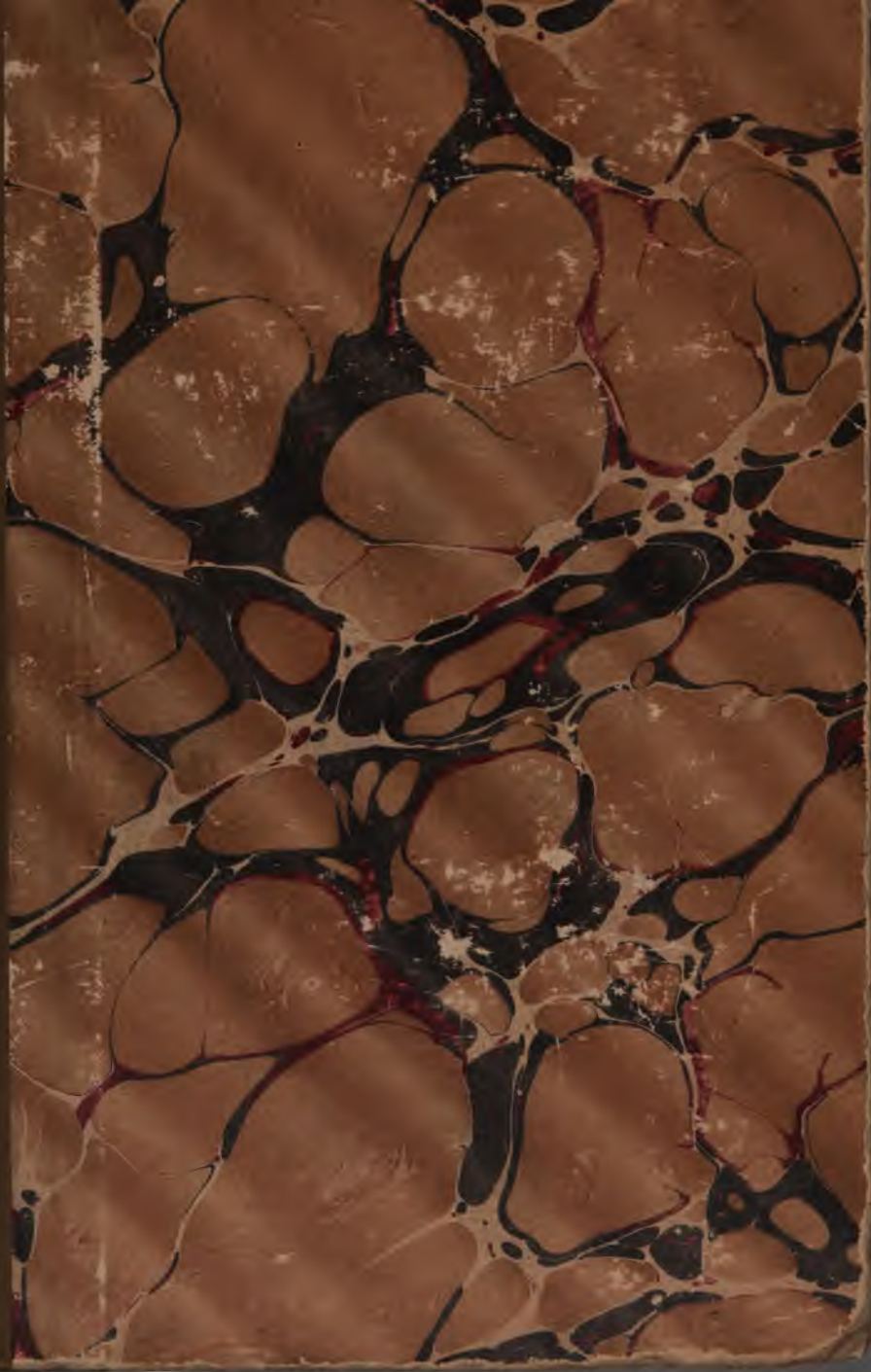
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Fowler. History of Fall River. 1862



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HISTORY

— OF —

FALL RIVER,

WITH NOTICES OF

FREETOWN AND TIVERTON,

AS PUBLISHED IN 1841,

BY REV. ORIN FOWLER, A. M.,

TOGETHER WITH A SKETCH OF THE LIFE OF REV. ORIN FOWLER;
AN EPITOME OF THE MASSACHUSETTS AND RHODE ISLAND
BOUNDARY QUESTION; AN ACCOUNT OF THE GREAT
FIRE OF 1843; AND ECCLESIASTICAL, MANUFAC-
TURING, AND OTHER STATISTICS.

FALL RIVER:

ALMY & MILNE, PRINTERS, DAILY NEWS STEAM PRESS.

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1862.

76513258.59

1866. Jan. 30

Giles

Mrs. Mary Ann Fowler
of Fall River.

ORIN FOWLER.

*Orin Fowler, the eldest son and sixth child of Captain Amos and Rebecca (Dewey) Fowler, was born at Lebanon, Conn., July 29, 1791. His early years were spent in laboring upon his father's farm, though he was engaged for two winters—when he was sixteen and seventeen years old—in teaching a school.

He fitted for college under the instruction of his pastor, the Rev. Mr. Ripley, and entered Williams College in the autumn of 1811. At the end of the first term he took his dismission, and after studying again for a while under Mr. Ripley, and also for one term at the Academy at Colchester, he entered the Sophomore class in Yale College in October, 1812. Here he maintained an excellent standing as a scholar, being distinguished in the more solid, rather than in the more graceful branches. A few months previous to his graduation, he accepted the Preceptorship of the Academy at Fairfield, Conn., and held the place—discharging its duties with great fidelity and acceptance—until the autumn of 1816, when he resigned it, that he might devote himself more exclusively to theological studies,—Dr. Humphrey, then minister of Fairfield, afterwards President of Amherst College, taking the direction of them.

He was licensed to preach on the 14th of October, 1817, by the Association of the Western District of Fairfield County. Having preached occasionally in different places, chiefly in Fairfield County, but without any reference to settlement, he decided in March, 1818, to go on a mission to the Western country. He was ordained with a view to this, at Farmington, at a meeting of the North Association of Hartford County, on the 3d of June following, and the same

*From "Annals of the American Pulpit," by William B. Sprague, D. D.

day rode twenty-one miles toward his field of missionary labor. Having spent about one year laboring in Ohio, Kentucky and Indiana, and perhaps some other of the Southwestern States, he returned to New England, by way of Virginia, in the summer of 1819.

Having preached with acceptance at several different places, he accepted an invitation to supply the pulpit at Plainfield, Conn., in the winter of 1819-20, and shortly after received a call to become the pastor of the church. In due time he signified his acceptance of it, and was installed on the 1st of March, 1820.

Mr. Fowler remained the pastor of the church at Plainfield for nearly eleven years, when, owing to some peculiar circumstances existing in the parish, it was thought expedient that he should be dismissed from his pastoral charge; and this accordingly took place on the 27th of January, 1831. The council, in dissolving the pastoral relation, rendered an unqualified testimony to his Christian and ministerial character.

Almost immediately after leaving Plainfield, his services were required by the church at Fall River, and he was installed there on the 7th of July of the same year, the installation sermon being preached by the Rev. Dr. McEwen, of New London.

In the year 1841, Mr. Fowler delivered three discourses, containing an historical sketch of Fall River from 1620 to that time. In this sketch he referred to the boundary line between Massachusetts and Rhode Island, that had then been in dispute for about a century. Not long after, at a meeting of the citizens of Fall River on the subject of the boundary, Mr. Fowler, without his consent or even knowledge, was placed upon a committee to defend the interests of the town before Commissioners appointed by the two States. This service he promptly and ably performed; but the Commissioners came to a decision in which the people of Fall River were little disposed to acquiesce, and they resolved upon an effort to prevent the establishment by the Massachusetts Legislature of the line fixed upon by the Commissioners. Mr. Fowler now published a series of papers in the *Boston Atlas*, designed to present before the public mind the historical facts sustaining the claims of Massachusetts; but even his most intimate friends did not know that he was the author of them. When the authorship was ascertained, there was a general voice in favor of his being chosen to the Senate of the Commonwealth at the next session of the Legislature. He was accordingly

elected in the autumn of 1847, and the Senate, chiefly, it is said, through his influence, rejected the report of the Commissioners by a unanimous vote. Such was the estimation in which he came now to be held as a legislator, that in the autumn of 1848, before his Senatorial term had expired, the people of his district elected him to the thirty-first Congress. Here his influence was extensively and benignly felt, and his advocacy of the cheap postage bill, particularly, is said to have been highly effective.

Mr. Fowler, during the time that he was a member of the Massachusetts Senate, supplied his own pulpit, either in person or by proxy, and continued to perform his pastoral duties until the last of November, 1849, when he left Fall River to take his seat in Congress. Agreeably to a previous understanding, he was dismissed from his pastoral charge by the same council that installed his successor, in the spring of 1850.

During his connection with Congress, he often supplied the pulpits in Washington and the vicinity, and preached for the last time in the autumn of 1851. On the night of the 27th of August, 1852, he had a slight attack of illness, but the next day was able to be in his seat in Congress as usual. A day or two after, the attack was repeated, but relief was again obtained after a few hours. It was soon found, however, that his disease, so far from being dislodged from his system, was taking on an alarming form, and that his system was rapidly sinking under it. After he became convinced that his recovery was hopeless, he requested to be left alone with his wife, when he offered a comprehensive and affecting prayer, without wandering or repetition—mentioning especially both the churches of which he had been pastor. After this he began to speak of his spiritual state, and said:—"I have tried to live in peace with God and man." But the difficulty of respiration did not allow him to proceed. He languished until the 3d of September, and then gently fell into his last slumber.

His remains were taken for burial to Fall River, and were received by his former charge, as well as his fellow citizens generally, with every testimony of consideration and respect. His funeral sermon was preached by his successor, the Rev. Mr. Relyea.

Mr. Fowler was married October 16th, 1821, to Amaryllis, fourth daughter of John How Payson, of Pomfret, Conn. ~~They~~ had no children.

Besides various speeches in Congress, and contributions to periodicals, newspapers, &c., Mr. Fowler published a sermon preached at the ordination of Israel G. Rose, at Canterbury, in 1825 ; a Disquisition on the Evils attending the use of Tobacco, 1833 ; Lectures on the Mode and Subjects of Baptism, 1835 ; History of Fall River, 1841 ; Papers on the Boundary, 1847.

NOTICE.

IN the delivery of the following discourses, those portions of them not suited to the services of the Sabbath, were omitted; and some matter suited to the day and the occasion, was delivered, which is not printed. The numerous facts recorded in this Sketch, have been collected, and their accuracy has been tested, by unwearied labor and research. It is believed they may be relied upon as substantially correct.

The author takes pleasure in acknowledging his obligations to the many friends who have assisted his enquiries; and he will only add, that if these discourses shall aid, in the humblest manner, in saving from oblivion the early history of FALL RIVER, and in promoting her future prosperity, he will be amply rewarded.

HISTORICAL SKETCH.

PSALMS XLIV. 1, 2, 3.

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them.

How changed the scene around us this morning, from what our ancestors beheld, when, one hundred and sixty years ago, they came and fixed here the place of their habitation, and began the settlement of this town! The little river that rolls its rapid waters through our village, imparts its name to our town, and puts in motion a mass of machinery sufficient to give business and bread to half of our population; the waters of the beautiful Bay that spreads out her bosom before us; the hills and the valleys around us; the great river upon our right, and the rocky mount in our front; these all remain substantially as they were, while the wolf, the wild cat, the timid deer, and the untutored savage, claimed this as their ancient and rightful dominion. But all else, how changed! The thick, dark forests have disappeared; the wild beasts that roamed these forests, are gone; and the Indians that inhabited these hills and valleys, and here kindled their council fires, and shouted the war song, have passed away like the leaves of their native woods. Where then was a "waste, howling wilderness," we behold cultivated fields and smiling gardens; instead of savage tribes, we behold communities of civilized men; instead of the murky Indian hut, we behold comfortable houses, and large factories, and splendid public edifices; instead of the Indian

canoe, silently darting along our bay in pursuit of the beaver or black fish, we behold the elegant steamboat and the stately ship proudly floating on its bosom, laden with the products of other climes; instead of the war-whoop, and the cry of savage cruelty, we hear, all around the voice of peace and comfort, and listen to the song of thanksgiving and praise, rising from thousands of grateful hearts to the throne of the living God. We are not come together, as were our fathers, in fear and want, and gloomy bodings, to offer our worship under the spreading trees of the forest, beneath an inclement sky. We are assembled in the enjoyment of plenty, and bright visions of the future; in the temple dedicated to one God, Father, Son and Holy Ghost; surrounded with everything that makes society sweet and life happy.

The first twenty-five years of the existence of this Church, is now completed, and we, as an organized congregation, have reached a period in our own history, when it seems proper, to review the past, and thank God, and gird up our loins for the future.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favor to them." If this passage had been designed by the sacred writer, to apply to the early settlement of Plymouth Colony, it could not have been more appropriate; and were our fathers here to write their own memorial, it would certainly begin and end with such sentiments as are breathed in the text—they would write "Not unto us, O Lord; not unto us, but to thy name give glory." While then we sketch the early history of this place, let us keep our eye steadily fixed upon the hand of God, scarcely less visible in the first settlement and subsequent prosperity of New England, than it had been, in planting his ancient covenant people in the land of Canaan.

It was my original design to present a succinct history of this Church and Society only. But as I proceeded in the execution of my purpose, I was persuaded that a more extended narration might be profitable, especially to the young: I shall therefore attempt a brief sketch of the earlier as well as the later history of our village,

including the towns of Fall River and Tiverton, together with Free-town and the neighboring region, so far as is necessary to elucidate the history of our own place.

The order I propose to pursue is, to sketch

- I. The Aboriginal History:
- II. The Civil History, and
- III. The Ecclesiastical History of this place; and particularly of this church. I begin

I. With the Aboriginal History of this place and vicinity.

The landing of the Pilgrims at Plymouth, took place December 22d, 1620. At that time the Indian name of the country lying between Providence river and Taunton river, was Pokanoket. Indeed the whole country eastward of Seekonk and Providence rivers, comprising what now constitutes Bristol, Plymouth, Barnstable, Dukes and Nantucket counties, was inhabited by tribes known by the general name of Pokapokets, sometimes written Pawkunnaukatts. The territory comprising Bristol, Warren and Barrington, R. I., and a part of Rehoboth, Mass., was inhabited by the tribe called Wampanoags.*

The chief seat of this tribe was at Mount Hope†, called by the Indians Mont-haup, or Mon-top; the more ancient name of the Mount was Pokanoket, or Pawkunnaukutt, a name given by the Narragansetts. Pokanoket signifies "the wood or land on the other side of the water," the appropriateness of which will be seen when it is recollected that the Narragansetts lived on the west side of the waters of the Narragansett Bay. Massasoit was the name of the chief Sachem of the Wampanoags.‡ He was regarded as the chief Sachem of the different petty tribes occupying the whole, or nearly the whole of these five counties, together with Bristol county, Rhode Island, and his authority was recognized by other tribes living farther North. Massasoit kindly welcomed our fathers to these shores, and always lived on terms of sincere friendship with them. He was

*This tribe was sometimes called Pokanokets.

†Mount-Hope is about two miles east of Bristol, and within that ancient town. It is an eminence, steep on all sides, and terminating in a large rock, which, at a distance, has the appearance of a large dome of an amphitheatre. From many points on the eastern shore of Mount-Hope Bay, particularly at the village of Fall River, (four or five miles distant,) the Mount forms a beautiful acclivity in the landscape, somewhat resembling a remote view of the State House in Boston.

‡It was the Indian custom frequently to change their names. Massasoit was sometimes called Oosamaquin, or Asubmequin; though he is more generally known in history by the name of Massasoit. After him one of the Cotton Factory companies, and the largest factory building in this place, are called.

a remarkable man. Though a mere savage—ignorant of letters, even of reading and writing, and though he always resisted every effort to convert him to Christianity, and died a Pagan—yet there was an intrinsic dignity and energy in his character, which gave him unbounded influence over his subjects and inferior Sachems. The native qualities of his intellect and his heart were so commanding and so peaceful, that he gained the loyalty, controlled the extravagant passions, and secured the personal confidence of his subjects, and for nearly half a century preserved peace and harmony between them and our fathers. He was highly valued and much respected by his English neighbors, and greatly beloved by his own people. Hobomok, an Indian who became a believer in Christianity, and maintained his Christian character to the end of life, was well acquainted with this venerable chief. This Christian Indian was sent by the Governor of Plymouth, in company with Edward Winslow, to visit Massasoit, and to furnish him with medicine when he was dangerously sick. News (which proved to be erroneous) was received while on their way, that Massasoit was dead. Hobomok was greatly grieved at the intelligence, and addressing Winslow, said—"While you live you will not meet the like of Massasoit among the Indians. He was no liar, nor bloody, nor cruel like others of his race. In anger and passion he was soon reclaimed. He was easy to be reconciled toward such as had offended him. His reason was always open, and he governed his people better with few blows than others did with many." Of the year of Massasoit's death we are not certainly informed; it probably occurred in 1661 or 1662, when his age exceeded fourscore years.

Massasoit had two sons. The name of the elder son was Wamsitta, or Wamsutta; (his earlier name was Moosanam;) and of the younger, Metacomet, (sometimes written Metacom, and Pumetacumb.) These sons, while at Plymouth, after the death of their father, professed great friendship for the whites, and desired English names; whereupon Governor Prince named the elder brother ALEXANDER, and the younger PHILIP; probably from Alexander and Philip of Macedon. Alexander was the successor of Massasoit as chief Sachem of the Wampanoags, or Pokanokets; indeed, during the latter part of his father's life, he seems to have shared his authority. He survived his father but a short period, (probably only a few months,) and was succeeded by his brother Philip, who became

chief Sachem or king in 1662. Of Philip we shall speak more fully hereafter.

POCASSET was the Indian name of the territory now included in Swanzey, Somerset, Fall River and Tiverton; and this territory was inhabited (in 1620) by the Pocasset tribe, of which Corbitant was Sachem.* At that time the Pocasset tribe was not numerous, having been greatly reduced in numbers, in common with the neighboring tribes, by the sweeping pestilence of 1612.†

Corbitant's chief residence was at Mattapoiset,‡ (now Gardner's Neck,) in Swanzey. He probably resided a part of the time at or near where this village now is. He was one of the most renowned Sachems within the dominions of Massasoit; but unlike that venerable man, was opposed to the whites, whom he viewed as intruders, and probably designed to exterminate, if opportunity presented. His character strongly resembled that of the famous King Philip. How or when he died, we are not informed. Some have supposed that the Indian skeleton, now in the Fall River Athenæum, is that of the Sachem Corbitant.§

The successor of Corbitant, as Sachem of the Pocasset tribe, was a female—probably she was his daughter. Her name was Weetamore, sometimes written Weetamoe.|| Her head-quarters were on the spot, as is believed, where this village is now built. She had another residence near Howland's bridge. Weetamore was twice married—first to Alexander, the eldest son of Massasoit, and after his death to Petananuet, called familiarly Peter Nunnuit. Early historians speak of her as a woman of superior intelligence, and as

*One of our Cotton Factory companies is called the Pocasset Company; and the principal Hotel in the place was built by said Company in 1833, and is a splendid building.

†Some have supposed that pestilence was the small pox. Be that as it may, it nearly depopulated what is now the Eastern section of Massachusetts.

‡A part of Rochester, also, was called Mattapoiset—sometimes written Mattapoia.

§A human skeleton found ten or twelve years ago in the sand-bank in the southeast part of this village. This skeleton was buried in a sitting posture, and the body was found to be enveloped in a covering of coarse bark, under which, on the breast, was a plate of brass, and below this a belt of brass tubes encircling the body, and enclosing arrows of brass. Whether or not anything was engraved upon this brass plate, it is impossible, from its corroded state, to determine. The skeleton is in a tolerable state of preservation, and was evidently the body of a distinguished personage. When found, the head was only about one foot below what had been for many years the surface of the ground.

||She was called also Namumpum and Tattapanum. The deed of Freetown, given by the Indian Chiefs, is signed by Wumsitta, (i. e. Alexander,) and a squaw named Tattapanum. I think without doubt Tattapanum was Weetamore, the Squaw Sachem of Pocasset.

"potent a Sachem as any round about her, and as having as much corn, land and men at her command." When Philip's war was approaching, he had the address to secure her countenance and aid, by insinuating (without the least reason,) that the authorities at Plymouth had poisoned his brother Alexander, her former husband. Petanannet was not concerned in Philip's war against the English, but forsook his wife, and joined them against her, and was employed with very great advantage by the whites. Weetamore having joined Philip, his fortunes became thenceforward her own.†

Having spoken of Philip's war, (as it is usually called,) it will be proper to spend a few moments upon some of the events of it which transpired in this neighborhood; especially as this place and vicinity was the seat of some of its important incidents, and also as Capt. (afterwards Col.) Benjamin Church, the leading opponent and conqueror of Philip, was for a number of years a resident at this place, and an owner of the land on which a portion of this village stands.

King Philip's talents were of the highest order. As a politician, he was the greatest of savages. He clearly foresaw that the spreading dominion of the English—their arts, their knowledge, their discipline, and their constant numerical increase, would inevitably result in the expulsion of the aboriginal race from the land of their fathers. While, therefore, he saw the whites extending their settlements over the dominions of his ancestors, in all directions, he easily kindled into resentment. Considering himself and his brethren the original proprietors and lords of the soil, he formed a plan to prevent the loss of his liberties and his country. This plan had for its object, the entire annihilation of all the whites in the land.

For several years Philip was busily engaged in enlisting the various tribes of New England in his plot, and in preparing for complete success; and had not his designs been revealed to the English, through the fidelity of two or three friendly Indians, it is not improbable that Philip's purpose would have been accomplished, and not a single white person would have been left to transmit to after ages an account of the early settlement of Plymouth Colony.

Philip's designs being discovered, the war was begun prematurely in June, 1675, by an attack upon the English at Swanzey. This

†The Indian name of Little Compton was Sogkonate, (afterwards Seaconnet, or Seconet,) and it was inhabited by the Seaconet tribe, at the head of which, when Philip's war commenced, was an influential female Sachem, named Awashonks.

war, which lasted less than two years, was of the most sanguinary and dreadful character. One of the first important battles was fought July 8, 1675, between fifteen white men under command of Captain Church, and three hundred Indians, at Puncatees, (sometimes written Puncatest,) now the South part of Tiverton. The battle was fought in and near a peas field belonging to Capt. Almy, and is called "Almy's peas field fight." The contest lasted six hours, when Church and his men, after a most desperate defence, and without the loss of a single man, were rescued from their perilous condition by a sloop commanded by Captain Golding, who approached them from a small ledgy island, a little South of Howland's bridge. The island thenceforward took the name of Gold Island, or Golding's Island, which it still retains. Church was pious as well as resolute. During the fight, when some of his men were disheartened and ready to surrender, he encouraged them by affirming "that the remarkable and wonderful providence of God, in hitherto preserving them, encouraged him to believe with much confidence that God would yet preserve them, and that not an hair of their heads should fall to the ground."

July 18, 1675, ten days after the battle at Puncatest, there was another battle with Philip and Weetamore, and their warriors, in the great Pocasset swamp, which lies a little South of this village, and stretches several miles (with now and then a solid strip of land) through the interior of Tiverton. The army of the English did not arrive until late in the day, but soon entered resolutely into the swamp. Though the first that entered were shot down, the rest rushing forward, soon forced the Indians from their hiding places, and took possession of their wigwams, about one hundred in number; but night approaching, a retreat was ordered. The attack was desperate. Sixteen brave men, on the part of the whites, were killed. Philip and Weetamore, and most of their warriors, made their escape by crossing Taunton river, just above this village, and fleeing to the West.* About one hundred of their people were left behind, who fell into the hands of the English.

It will not comport with the design of this discourse to trace out the movements of the contending forces in other and more remote sections of New England. We can only say that the war was pros-

*The Indian name of Taunton Great River was Tehticut, or Titicut.

ecuted, with great courage and slaughter on both sides, till mid-summer in 1676, when the Indians were defeated in several successive battles, large numbers of them were made prisoners, their most valiant captains were taken or slain, and Philip himself was killed. Among the officers commanding the forces of our ancestors, Capt. Benjamin Church was prominent ;—indeed as a bold, intrepid, successful fighter, he was the most prominent officer. For fifteen months he was almost constantly in pursuit of the foe, or in perilous and bloody fight. On the 31st of July, 1676, he fell upon Philip and his warriors, between Taunton and Bridgewater, and took many prisoners, among whom was Philip's wife and little son, nine years of age. Six days after, (August 6,) Weetamore, the Squaw Sachem of Pocasset, being closely pursued, was drowned in returning to Pocasset, while attempting to cross Taunton river upon a raft, at or near Slade's Ferry ; and thus ended her earthly career. A few days after, Capt. Church came with his company to Pocasset, in pursuit of Philip, but not finding him here he crossed over the ferry, (now Howland's bridge) to the Island, when just at evening an Indian named Alderman, of the Pocasset tribe, arrived from Mount Hope and informed him that Philip with his warriors was in a swamp near the Mount, and that he had shot his (Alderman's) brother that afternoon for proposing to Philip to make peace with the English. Alderman offered to pilot Capt. Church to the spot where Philip was, and forthwith Church crossed Tripp's Ferry (now Bristol Ferry) with his company, and at day-light on the morning of the 12th of August, 1676, they had surrounded the swamp in which Philip was encamped. Church placed two men, an Englishman and a friendly Indian together, at suitable distances around the swamp, and sent an officer with a small party of men into the swamp to commence the attack and drive Philip and his company out. The enterprize was successful, and Philip, as he was fleeing, was shot through the heart by Alderman, whose brother Philip had killed the day before : and with him were slain several of his trustiest followers. Thus fell the celebrated King Philip.*

Never perhaps did the fall of a warrior or a prince afford more scope for solid reflection. Philip was certainly a man of great powers of mind, and his death in retrospect, makes different impressions

*The steamboat plying regularly between this port and Providence, is called King Philip, after the Indian Sachem.

from what were made at the time of the event. It was then considered as the extinction of a virulent and implacable enemy ; it is now viewed as the fall of a great warrior,—a penetrating statesman, a mighty prince. It then excited universal joy and congratulation, as a prelude to the close of a merciless war:—it now awakens sober reflection on the instability of empire, the destiny of the aboriginal race and the inscrutable decrees of heaven. The patriotism of the man was then overlooked in the cruelty of the savage, and little allowance was made for the natural jealousy of the prince, on account of the barbarities of the warrior. Philip, in the progress of the English settlements, foresaw the loss of his territory, and the extinction of his race, and he made one mighty effort to prevent the catastrophe. Had his resources been equal to those of his opponents, their ruin would have been entire. This exterminating war would perhaps never have been known to succeeding ages of civilized men.

But while we drop the tear of humanity over the destiny of Philip, the assurance of the justice and equity of our ancestors, in giving a fair equivalent for the lands purchased of the natives, is highly consoling. The excellent and upright Gov. Winslow, of Plymouth Colony, in a letter to the Governor of Massachusetts, dated at Marshfield, May 1676, says: "I think I can clearly say, that before these present troubles broke out, the English did not possess one foot of land in this colony but what was fairly obtained by honest purchase of the Indian proprietors; nay, because some of our people are of a covetous disposition, and the Indians, in their straits, are easily prevailed with to part with their lands, we first made a law that none should purchase or receive by gift any land of the Indians, without the knowledge and allowance of our court." [Vide Hubbard's Narrative.*] Thus justice was aimed at by the leaders and government of Plymouth Colony. And it is no doubt true that "our ancestors uniformly acknowledged the natives to be the right-

*Further proof of the justice and benevolence of our ancestors towards the Indians, is furnished by their self-denying labors to instruct and christianize them. The venerable John Elliot, (born 1604, died 1690,) was in his prime, and had done much for the Indians previous to Philip's war. He began to preach to the Indians, in their own tongue, as early as 1646. He once preached the Gospel to King Philip, who rejected it with disdain. He translated the Bible, and other Christian books, into the language of the Indians. An edition of his Indian Bible was printed in 1663, and a second edition in 1685. These were printed at Cambridge, and were the first editions of the Bible printed in America. Holmes (vol. 1, pp. 415, 419 of his annals) says that in 1681 there were in Plymouth Colony 1439 praying Indians, besides children, who were supposed to be three times that number; and that in 1696 "there were in New England thirty Indian churches."

ful owners of the soil; and with the exception of the Pequod country, (which was obtained by conquest,) there is the fullest evidence that the lands in New England were obtained by fair purchase of the natives."

Sixteen days after Philip was slain, i. e., August 28, Annawan, his chief captain, was taken. His capture furnishes one of the most astonishing instances of daring intrepidity, on the part of Captain Church, recorded in modern or ancient history. Annawan was in a great swamp, called Squannaconk, in the eastern part of Rehoboth, and had with him fifty or sixty of Philip's most resolute warriors. Church, having left his lieutenant and most of his company, was out several miles from them, on a scout, having only one white man and five or six friendly Indians with him. While thus scouting, he captured an old Indian and a young squaw, who were just from Annawan's camp. From them he ascertained the locality and condition of Annawan. Learning that Annawan rarely spent two nights in one place, Church resolved to attempt to capture him that very night; and not having time to return to his lieutenant for his whole company, he proceeded forthwith to Annawan's retreat, with only one white man and half a dozen friendly Indians to accompany him,—“assuring them that if they would cheerfully go with him, the same Almighty Providence that had hitherto protected and befriended them, would do so still.” Before midnight he surprised Annawan* and his warriors, and took them prisoners, without firing a gun, and without the loss of a man. [Vide History of Benjamin Church, p. 131.]

Thus the death of Philip, and the capture of his chiefs and warriors, was the signal of complete and final victory. The Indians, in all this region, immediately submitted to the English, or fled and incorporated themselves with distant tribes. And before the year 1676 closed, Philip's war was terminated, and with it the Indian wars of Massachusetts proper. It is an interesting fact that the aboriginal inhabitants of this region contended for their supremacy, and lost it, where just one century later the children of their conquerors contended for independence, and gained it.

In this short but tremendous war with Philip, about six hundred of the English—composing their principal strength—were either killed in battle or murdered in cold blood by the enemy; twelve or thirteen

*One of our Cotton Factory Companies is called the Annawan Company.

towns were entirely destroyed ; and about six hundred buildings, chiefly dwelling houses, were burnt. In addition to this, an enormous debt was contracted, and most appalling sufferings were endured.

Perhaps some of my youthful hearers may ask, what became of Annawan and his principal associates ? They were carried to Plymouth, and there executed by order of the government. Capt. Church remonstrated against this course, but in vain. In later times, the conduct of the government, in this particular, has been much censured,—it certainly does seem severe. But we should remember that many, very many, whole families of the English had been murdered by these very Indians, in cold blood ; indeed, there was scarce a family in the Colony who had not mourned the death of one or more of its relatives, tortured and murdered by the Indians. Moreover, Annawan and others had been declared outlaws by the government, long before they were taken ; and he confessed that he had put to death several of the English who were taken alive, (ten in one day,) not denying that some of them were tortured. These facts should not be forgotten in forming an opinion of the measures of the government. Still, we lament the sad end of the native heroes of the soil we now occupy, and can do it in no language more appropriate than that of President Dwight :

“ Indulge our native land, indulge the tear
That steals impassioned o’er a nation’s doom ;
To us each twig from Adam’s stock is dear,
And tears of sorrow deck an Indian’s tomb.”

In view of the foregoing sketch of the aboriginal history of this place and vicinity, there are three particulars in which the finger of Divine Providence is most signally manifested in the early settlement of this part of New England.

1. In removing the great body of the Indians by pestilence, six or eight years before the arrival of the first English settlers. Of the occasion of that sore judgment, we have nothing now to say. The fact is notorious. God had good and wise reasons for their removal ; and their remarkable removal just at this juncture, prepared the way for the settlement of another people ; herein is seen the hand of God.

2. In raising up for the first white settlers a friend so firm, so influential, so unvarying as was Massasoit, to hold the few Indians still living, in check, for nearly half a century, till the colonists had

felled the forests and built dwellings, and become sufficiently strong and numerous to act on the defensive. If the natives had continued as numerous as they were before that pestilence, or if such a man as Philip had stood in the place of his father, no European could have gained a permanent foothold in New England.

3. In raising up such a man as Benjamin Church for the defence of the Colonists, and in preserving his life amid the imminent perils to which he was subjected. Church was certainly a wonderful man, raised up for a most difficult service. He says himself, "through the grace of God I was spirited for that work, and direction in it was renewed to me day by day. Although many of the actions I was concerned in were difficult and dangerous, yet myself, and those who went with me voluntarily in the service, had our lives, for the most part, wonderfully preserved by the overruling hand of the Almighty, from first to last—and to declare His wonderful work, is our indispensable duty. I was ever very sensible of my own unfitness to be employed in such great services. But calling to mind that God is strong, I endeavored to put all my confidence in Him, and by His Almighty power, was carried through very difficult actions; and my desire is that his name may have all the praise."

At the formation of the Congregational Church in Bristol, R. I., 1687, (in the days of Rev. Samuel Lee,) Church was a member. He is represented by his son as constant and devout in family worship, wherein he read and often expounded the Scriptures to his household. In the observance of the Sabbath, and in attending the worship and ordinances of God in the sanctuary, he was exemplary. As a warrior, he seems to have understood perfectly the best manner of coping with the Indians; and it was in battling with them that his success was wonderful. His surprisal and capture of Annawan and his warriors, was an act of heroic boldness which has no parallel in modern times.

Previous to Philip's war, Church had purchased and commenced operations upon a plantation at Seaconet, now Little Compton. His operations there were suspended by the war; and when it was over, he lived first at Bristol, then at Fall River, and lastly at Little Compton, where he died and was buried. On his tomb-stone is the following inscription:

"Here lieth interred the body of the Honorable Col. BENJAMIN

CHURCH, Esq., who departed this life January 17th, 1717-18, in the 78th year of his age."

Another hand has added :

"High in esteem among the great he stood,
His wisdom made him lovely, great and good;
Though he be said to die, he will survive;
Thro' future time his memory shall live."

[See Appendix, Note A.]*

II. The Civil History.

Fall River was a part of Freetown till 1803. Hence the earlier history of our town is that of Freetown.

On the 3d of July, 1656, the General Court of Plymouth granted to sundry of the ancient freemen of that jurisdiction, namely: Capt. James Cudworth, Josiah Winslow, senior, Constant Southworth and John Barnes, in behalf of themselves and other freemen, a certain tract of land East of Taunton River, from Assonet† Neck to Quequechan, and extending East four miles. On the 2d of April, 1659, a warrantee deed of what is now included in the towns of Freetown and Fall River, was given to Capt. James Cudworth and others, by Ossamequin, i. e., Massasoit, Wamsitta, the son and successor of Massasoit, and Tattapanum, (supposed to be the wife of Wamsitta, the Squaw Sachem of Pocasset, usually called Weetamore.) [See a copy of this deed, Note B, Appendix.] This deed was signed by Wamsitta and Tattapanum, and sealed and delivered in the presence of witnesses, and was duly acknowledged June 9, 1659. Ossamequin never signed the deed. By some, it is supposed that he died before it was completed. That he lived a year or two later is probable, though not certain. If living at the time this deed was executed, he was very aged, and perhaps declined business, or commit-

*INDIAN NAMES OF PLACES IN THIS VICINITY. — Pocasset—Fall River and Tiverton. Seaconnet—Little Compton. Punkatees, or Punkateest—South end of Tiverton. Aquetneck, or Aquidneck, or Aquidnick, or Aquetnet—Rhode Island: which was called by the English, the Isle of Rhodes, after the Island of Rhodes in the Mediterranean, near the coast of Asia Minor; and hence Rhode Island. Pokanoket—Bristol. Keekamuit, or Kickamuit—Warren and Bristol. Mattapoiset, or Mattapois—Swansey and Rochester. Namasket—Middleborough. Ponaganset, or Aponaganset—Dartmouth. Assawamset—Ponds in Middleborough. Cushnet, or Acushnet—River between New Bedford and Fairhaven. Tehticut, or Titacut—Taunton Great River. Scoticut—Fairhaven. Agawam—Wareham, Ipswich and West Springfield. Papposesquaws, or Papposquash, or Poppysquash Neck—The point opposite Bristol. Shawmut—Boston. Sowams, or Sowamsett—Somerset. Cohannet—Taunton. Mooshausick—Providence. Nannaquacut, or Quacut—A point of land in Tiverton, South of the Stone Bridge.

†Assonet is an Indian name, signifying, it is said, a song of praise.

ted it to the hands of his eldest son, Wamsitta. The consideration for this purchase is mentioned in the deed; and though it seems small at the present time, it was probably a fair price then, and was so considered by all parties. Thus it appears that the lands of Freetown and Fall River were obtained peaceably, and for a satisfactory consideration. The purchasers were freemen in the towns to which they severally belonged, and the purchase was called the Freemen's Purchase; and hence the town, when it was incorporated, was called Freetown. The first settlers were principally from Plymouth, Marshfield and Scituate. Some were from Taunton, and a few from Rhode Island. The early names were Cudworth, Winslow, Morton, Read, Hathaway, Durfee, Terry, Borden, [See Note O, Appendix,] Brightman, Chace, Davis. Freetown was incorporated in 1683.* The Freemen's Purchase was divided into twenty-six shares, and the shares were set off—whether by lot or otherwise does not appear—to the several purchasers. After the division into shares was made, there was a piece of land between the first lot or share and Tiverton bounds, which, in 1702, it was voted by the proprietors should be sold “to procure a piece of land near the centre of the town, for a burying place, a training field, and any other public use the town shall see cause to improve it for.” Accordingly this piece of land was sold to John Borden, of Portsmouth, R. I., (the highest bidder,) for nine pounds and eight shillings, and was the territory on which that part of this village South of Bedford street and North of the stream now stands. This John Borden is believed to be the ancestor of all who sustain his name in this vicinity.

Tiverton (excepting a small part at the South end of the town, called Puncatest,) was purchased by a company of eight individuals, namely: Edward Gray, of Plymouth; Nathaniel Thomas, of Marsh-

*At the time Freetown was incorporated, there was but one county in the Colony of Plymouth. In 1685 the Colony was divided into three counties, which were called Plymouth, Bristol and Barnstable. Bristol County then comprised (in addition to the present territory,) Cumberland, Barrington, Warren, Bristol, Tiverton and Little Compton, R. I. Bristol was incorporated in 1680, and in five years became the most thriving town in Plymouth Colony. When the Colony was divided into three counties, Bristol was made the County seat, and the County was named Bristol County, in honor of the town. Bristol continued to be the County town till 1746, when it was set off, with Warren and Barrington, to Rhode Island, and those towns were made a County in that State, named Bristol County. The name Bristol was continued to what remained in Massachusetts, also, and of this portion, Taunton thenceforward became the County seat. In 1692, the three counties comprising Plymouth Colony were united with Massachusetts, and the Plymouth Colony government then terminated. In 1690, the population of that part of Massachusetts originally comprised in Plymouth Colony, was 153,121.

field; Benjamin Church, of Puncatest; Christopher Almy, Job Almy, and Thomas Waite, of Portsmouth, R. I.; Daniel Wilcox, and William Manchester, of Puncatest. The sum paid for it was eleven hundred pounds, or about \$3,666. The purchase was called the Pocasset purchase. It was bounded northerly by the Freeman's purchase; westward, by the Bay; southward, partly by the Sea-connet bounds, and partly by Dartmouth, which then included Westport, and extended east from the Bay from four to six miles. It was deeded to the Pocasset purchasers by Josiah Winslow, Governor; Major William Bradford, Treasurer; Thomas Hinckley and James Cudworth, Assistants, March 5, 1680, and acknowledged March 6, 1680; recorded Dec. 19, 1723,—Bristol County,—Samuel Howland, Register. [See a copy of the deed, Note D, Appendix.]

This territory was purchased by the above grantors, of the Indian Sachems. The North end of the town was settled by Colonel Church, and the ancestors of the numerous families now in this region by the name of Borden and Durfee. The town was at first called Pocasset; and when it was incorporated, in 1694, it was called Tiverton. The origin of this name, in its application to this town, is not known. It is supposed that some of the early settlers came from a borough in Devonshire, England, called Tiverton, or Twyford-Town, lying between the rivers Exe and Loman; and that they called Pocasset after their native town, Tiverton.

For several years after Freetown and Tiverton were incorporated, there was a dispute respecting the boundary line between the two towns, which was amicably adjusted in 1700, by a committee consisting of Josiah Winslow, Robert Durfee and Henry Brightman, of Freetown; and Richard Borden, Christopher Almy and Samuel Little, of Tiverton. From their report it appears that the division line, then settled, ran by a cleft-rock, over which the store of Read & Bowen now stands, southwesterly to the Fall River, thence the River to be the bound to its mouth; and from the aforesaid cleft-rock, easterly about where Bedford street now runs. This continued to be the division line so long as Tiverton belonged to Massachusetts. [See Note E, Appendix.]

The Pocasset purchase (after reserving thirty rods wide adjacent to the Freeman's purchase and Fall River, and some other small tracts, including a tract near Howland's Bridge for house lots,) was divided into thirty shares, and distributed among the proprietors,—the lot

nearest Fall River being numbered one. The piece of land thirty rods wide, adjacent to Fall River, including the water power on the South side of the River to Main street, and on both sides East of said street, extended to the Watuppa Pond, and contained sixty-six acres. This piece also was divided into thirty shares, and sold by the original proprietors. Col. Church, and his brother Caleb, of Watertown, (who was a millwright,) bought twenty-six and a half of the thirty shares of this sixty-six acres, and thereby became the chief owners of the water power. On the 8th of August, 1691, Caleb Church sold his right in this property (13 1-2 shares) to his brother Benjamin, who thus became the owner of twenty-six and a half shares. Probably John Borden, of Rhode Island, purchased the other three and a half shares. In 1703, Col. Church had moved to Fall River, and improved the water power by erecting a saw-mill, grist-mill and fulling-mill. His dwelling house* stood between the present dwelling house of Col. Richard Borden and that of his brother Jefferson, and remained till within forty years. He continued at Fall River but a few years; and Sept. 18, 1714, then living at Little Compton, sold the above named twenty-six and a half shares (his son Constant signing the deed with him) to Richard Borden, of Tiverton, and Joseph Borden, of Freetown, sons of John; and thus the lands on both sides of the river, with all the water power, came into the possession of the Borden family as early as 1714; for, as I have before said, John Borden had previously purchased the water power on the North side of the river, West of Main street.†

As early as 1740, a dispute had arisen between the Colonies of Massachusetts and Rhode Island, respecting the Eastern boundary of Rhode Island. This dispute was made known to the King of England, who appointed commissioners to visit the spot and determine where the boundary line should run. These commissioners met, and after due examination, decided‡ that the line should be run so as

*There is a tradition that Col. Church first lived in a wigwam, nearly opposite the dwelling house of Capt. Joseph S. Barnard, a little West of which is a spring, formerly called Church's Spring.

†Caleb Church sold his 13 1-2 shares to his brother, for £100. At this rate, the whole sixty-six acres was valued, in 1691, at about \$740. The piece on the North side of the stream cost John Borden about \$31,34; total, \$771,34. This included the whole of the water power and most of the land where the village now stands, together with a strip East to the Watuppa Pond. Twenty-six and a half out of thirty shares of the above sixty-six acres, were sold by Col. Church and son, in 1714, for £1,000, or about \$3,333.

‡I have not been able to ascertain on what ground the commissioners made this decision, nor why the King confirmed it. All the facts in the case which have come to my knowledge, go to show that the decision was unfounded, and that Massachusetts had good reasons to be dissatisfied with it.

to include the present towns of Tiverton, Little Compton, Bristol, Warren, Barrington and Cumberland, in Rhode Island. These towns had till then been in Massachusetts. From this decision Massachusetts appealed to the King in council, who confirmed the decision of the commissioners; and in May, 1746, the King (George the II.) in council, ordered that Rhode Island and Massachusetts should appoint commissioners to run the lines, setting off the above towns to Rhode Island. Massachusetts was so dissatisfied with the decision, that she sent no commissioners on her part; but commissioners appointed by the General Assembly of Rhode Island, met and run the lines of these towns. In running the North line of Tiverton, they commenced "at the mouth of Fall River, and from thence measured 440 rods southerly on the shore, as the said shore extendeth itself from the mouth of said Fall River, and from the point where the said 440 rods reached, being East 35 degrees South of the Southernmost point of Shawomet Neck, they ran a line three miles East to the Watuppa Pond, and across said pond."† This line became from that time the dividing line between Tiverton and Freetown, and in consequence of it the heart of this village, including all the water power, which was previously in Tiverton, has since 1747 been in Freetown or Fall River, and consequently under the jurisdiction of Massachusetts. Tiverton being thus annexed to Rhode Island, was incorporated anew by the Legislature of that State in January, 1746 old style, or 1747 new style, and set off to Newport County; and the first town meeting in Tiverton, after it was thus set off, was held at Isaac Howland's near the bridge, Feb. 10, 1747, new style. [See Note F, Appendix.]

Previous to the commencement of the war of the Revolution, and during that conflict, the people of the towns of Freetown and Tiverton, in common with the rest of New England, took an active and patriotic part; though there were individuals here who espoused the cause of the mother country.

Thomas Gilbert, Esq., who resided at Assonet, previous to the Revolution, embarked in the cause of Great Britain, and during that conflict held the King's commission of Lieutenant Colonel. He was a leading man in the town of Freetown, and was repeatedly chosen her representative to the General Court. He was an artful and in-

†Vide the Public Laws of Rhode Island; Edition 1798, p. 113.

sinuating man, and managed to keep a considerable number of families under his influence, in opposing the struggle for independence. At length, however, the success of the patriot cause compelled him to flee to Nova Scotia for safety. He owned an estate at Assonet, which was confiscated. The loss of his property here, however, was more than made up to him in Nova Scotia, where he permanently resided after the Revolution.

But notwithstanding the intrigue and opposition of Col. Gilbert, there were some true and devoted friends of the American cause in this town. In the year 1776, a town meeting was called to see if the town would instruct their representative in regard to these Colonies being declared independent. This meeting was held July 15th, of that year, and after reciting the grievances under which the community labored, thus resolved:—"We, the inhabitants of Freetown, in public town meeting assembled, for giving instructions to our representative, do in public town meeting vote and declare, and direct our representative to declare in the General Court, that we are ready, with our lives and fortunes, to support the General Congress in declaring the United American Colonies free and independent of Great Britain."* Thomas Durfee, Esq., was their representative that year, and faithfully obeyed the above instructions.

During the early part of the war which followed the declaration of Independence, Freetown (especially that part now comprised in Fall River,) and Tiverton were constantly harrassed and distressed by the enemy, several of whose ships were frequently lying in the waters of the Narragansett Bay. On the 25th of May, 1778, early Sabbath Morning, about one hundred and fifty British troops, under the command of Major Ayres, landed at Fall River, and commenced an attack upon the few people then residing here. The men rallied under the command of Col. (then Major) Joseph Durfee, and after a brave and spirited resistance, which took place near where Main street crosses the stream, repulsed the invaders, and compelled them to retreat. They left one man dead, (who was killed directly opposite where the Pocasset House now stands, and about four rods from the front door,) and another mortally wounded, and lying five or six rods further West, who soon died. When the enemy first landed, they set fire to the house of Thomas Borden, then nearly new, and

*See Freetown Records, Book 2, p. 126.

standing at the head of the present Iron Works Co.'s Wharf, and also to his grist-mill and saw-mill, standing near the mouth of Fall River, which were consumed. When they were retreating, they set fire to several other buildings, which were saved by the vigilance of the little Spartan band who had given them so warm a reception, and who closely pursued them in their retreat, killing one of the retreating party after they had entered their boats. The two British soldiers killed in the engagement, were buried at 12 o'clock the same day, in the same grave, near where the South end of the Massasoit Factory now stands. The head of the one was laid by the side of the feet of the other.

Much praise was due to the defenders of Fall River for their firmness and bravery in resisting and repelling five times their number. But few, if any battles were fought, during the Revolution in which so large a force was repulsed by so small a number. Through the interposing mercy of Divine Providence, not an individual of our defenders was either killed or wounded. The officer who commanded in defence of the place, still survives, and for ten years past has received a pension of five hundred and forty-two dollars a year. He is supposed to be the only surviving Colonel of the Revolutionary army.

As the enemy were retreating, they set fire to the dwelling house of Richard Borden, then an aged man, and took him prisoner. The fire was extinguished by the vigilance of the pursuers, who greatly annoyed the British in their retreat. As they were passing Bristol Ferry, the Americans fired upon them from the shore, and their aged prisoner, to avoid danger, threw himself flat upon the bottom of the boat. Those who had him in charge, insisted that he should stand up and be equally exposed with themselves. This he resolutely refused, and two men seizing him, attempted to raise him up, and while thus engaged, a shot from the Americans on shore, put an end to both their lives. Mr. Borden was soon after released on parole.

Great credit was given, also, to another individual,* who held a Captain's commission, and who still survives and is able to meet with us this day; and to many others residing in these two towns, for their unflinching fortitude and untiring perseverance in the defence of this region, as well as for the other services they rendered the country while working out her national independence.

*Deacon Richard Durfee.

Among the patriots of that period, the name of a native of the Pocasset tribe must be enrolled. While the British army had possession of the island of Rhode Island, in 1777, General Prescott, the chief in command of that army, quartered at a private house some distance from the main body of his troops, and was attended only by his aid-de-camp and a small guard. Col. Barton, an American officer, a native of Warren, having learned the condition of Prescott, resolved to make a desperate effort to surprise and capture him. Accordingly he embarked on the night of the 10th of July, with about forty spirited volunteers, on board four whale boats, at Warwick neck, and crossing the Narragansett, landed on the West side of the island. Securing their boats, they silently approached the house where Prescott was quartered, seized and silenced the sentinel at the door, and entering the house, took the General from his bed, and returned with him in safety to the American forces. Among those volunteers was a young, bold, nimble-footed Indian. That Indian was one of the first to seize the sentinel at the door, and was one of two that led Prescott by the arm, a captive, from the Overing house, at which he was taken.

After leaving the house, it is said, the Indian, recollecting that Prescott's sword was left behind, returned to the chamber, found the sword, and overtook the company before they reached their boats. That Indian was Daniel Page, the last male of the Pocasset tribe, the former owners and lords of the soil where we now have our homes. Page was well known and much respected by some of my hearers. Previous to his death, a member of this church and others made an effort to secure a pension for him, which he most richly deserved; but they failed for want of living witnesses to furnish the necessary proof. Page was a native of this town. He lived and died here. His death occurred in 1829, aged fourscore years; and in his decease there is an end of his tribe. Only three or four aged females survived him.

The town of Fall River was set off from Freetown and incorporated, February, 1803, by the name of FALL RIVER. The first town-meeting was called by Charles Durfee, Esq., and held April 4th, of that year, at the house of widow Louisa Borden. In 1804, the name of the town was changed to Troy, which name it retained for thirty years; when in 1834, it was changed again to Fall River. The first town house was at Steep Brook. In 1825 the town voted to

erect a town house on the town land, near the dwelling house of Joseph E. Reed, Esq. This vote was carried into effect that same year. In 1836, the town voted to remove the town house to the village, which was done, and it now stands on West Central street.

Fall River is bounded North and East by Freetown; South by Dartmouth, Westport and Tiverton; and West by Mount Hope Bay and Taunton River; said River separates it from Somerset. Fall River comprises an area of about twenty-seven and four hundred and fifty-four thousandths of square miles; and of about seventeen thousand five hundred and seventy-one acres, including both land and water.* The western half of the town is rather hilly, and the land is good for farming purposes. The eastern half is of a poorer quality, and is chiefly woodland.

In the year 1823, the town purchased 4 3-4 acres of land nearly opposite the dwelling house of Joseph E. Read, Esq., and in 1839 they made an additional purchase of 3 1-4 acres, for a town burying ground, which is laid off into lots of suitable size for families, and these lots are sold at a moderate price, to all who choose to purchase. This is now the principal burial ground for the village and vicinity; though there are within the town at least twenty-one other burial places. The purchase made by the town was ready for use in the spring of 1824. Samuel Dexter Wheeler Crary, youngest son of Stephen K. Crary, born Sept. 3, 1818, fell, as he was returning from the Sabbath School, from a plank that lay across the Fall River stream, and was carried down the rocky falls, near where the Satinet Factory now is, which caused his instantaneous death. This occurred Sabbath, May 3, 1824. He was the first person buried in the town burying ground, where a great congregation have since been laid by his side.

*According to a survey of the boundaries of the town of Fall River in 1831, the courses and distances beginning on Tiverton line at the Bay, were as follows:

South 82 3-4 degrees	East	1,140	rods by Tiverton line.
South 10 3-4	West	132	" "
South 68 3-4	East	646	" Westport "
North 65	East	1,024	" Dartmouth line.
North 12	East	750	" Freetown "
North 69	West	1,760	" " "

The distance on Taunton River and Bay in a straight line, is 1724 rods. When this survey was taken, the needle varied northwest by about seven degrees.

The following table records the number of burials, and the number of graves dug in the town burial ground by one man, (Mr. Jonathan Brightman,) for each month during the last five years :

MONTHS.	1836	1837	1838	1839	1840	TOTAL.
January,	0	6	3	11	5	25
February,	4	4	4	5	2	19
March,	6	6	6	6	4	28
April,	8	10	13	4	7	42
May,	5	4	6	4	13	32
June,	7	6	4	1	11	29
July,	4	8	16	7	7	42
August,	19	10	10	11	16	66
September,	16	6	10	7	15	54
October,	18	5	15	11	13	62
November,	8	6	3	5	13	35
December,	5	4	4	3	8	24
	100	75	94	75	114	458

Of the foregoing, in 1836, 37 were grown persons, and 63 were children; in 1837, 29 grown persons, 46 children; in 1838, 26 grown persons, 68 children; in 1839, 28 grown persons, 47 children; and in 1840, 35 grown* persons, and 79 children. Total grown persons, 155. Total children, 303.

In sixteen years, Mr. Brightman has dug about nine hundred graves, and aided in burying that number of persons in the town burying ground; and there have been interred in that ground about one hundred persons whose graves were not prepared by him; making about one thousand bodies laid already in that consecrated spot. Verily, on the morning of the resurrection it will be a spot in this town of no ordinary interest. Then the trump of God shall sound, and wake the dead; and all who lie in that field of graves shall come forth, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

During these sixteen years, about one-fourth of the burials of this population have been in the other twenty-one burying grounds in the vicinity; which, added to those entombed in the town ground, makes over 1,300 in sixteen years. If we take the last five years as a basis of calculation, eight hundred and sixty, of the whole number of deaths, were children under ten years; four hundred and forty were

*Those above ten years of age are reckoned as grown; those below ten years as children.

over ten years. Thirteen hundred deaths in sixteen years is an average of eighty-one a year. But the population has trebled in this period; and during the last five years the deaths have averaged about one hundred and sixty a year.

In view of the facts now presented, you will ask, is this a *sickly* and *dying* place? I answer, it is a *dying* place; and soon, very soon, you and I will have yielded up the ghost, and gone to stand before the bar of God. Are we prepared, through faith in the atoning blood of Jesus Christ, to go this night and give up our last account? But if you ask, is this a more sickly, a more dying place than other towns and villages in New England? I answer, NO—by no means. A comparison of the bills of mortality here and elsewhere, shows that Fall River is not surpassed by any town in New England for the salubrity of its atmosphere, and the healthiness of its location.

I will speak now of the more recent history, and of the present condition of Fall River; particularly of this village. This village stands at the head of Mount Hope Bay, on both sides of the river of Fall River; and is in the South-west corner of the town of Fall River, Mass., and in the North-west corner of the town of Tiverton, R. I.; about seven-eighths of the population, and the whole of the water-power being in Mass. The River of Fall River is less than one rod in width, and about two miles in length. The Indian name of this river was "Quequechan,"* which signifies falling water, or quick running water; hence it is appropriately called Fall River. This river issues from a natural pond, called the Watuppa Pond. Watup means a boat, or the place of a boat. Watuppa is the plural form of the word, and signifies boats, or the place of boats. Fall River empties into Mount Hope Bay, nearly opposite the mount; and adjacent to its mouth is the harbor of Fall River. This harbor is easy of access, safe, and deep enough for ships drawing eighteen or twenty feet of water, to come to the wharf. The Watuppa Pond is ten miles long and about one broad. Nearly equidistant from each end of this pond, there is a narrow strait, only a few rods wide; across which lies the road to New Bedford. Within the memory of some now living, this strait (called the Narrows,) was passed on a foot bridge of stepping stones. This strait divides the pond into North

*One of our Cotton Factory Companies is called the Quequechan Company after the Indian name of Fall River.

Watuppa and South Watuppa. North Watuppa is supplied by several small streams, and by living springs. South Watuppa is supplied in like manner, and also by three other smaller ponds, of from one to two miles in length, one of which, called Davol pond, is in Westport, and empties into a second in Tiverton, called Sawdy pond, and this empties into South Watuppa. The other, which is in Tiverton also, and is called Stafford pond, empties by Sucker Brook into South Watuppa. These three ponds are adjacent to each other, and to the Watuppa. South Watuppa and a part of North Watuppa are in Tiverton; the remainder of North Watuppa is in the town of Fall River.

The river of Fall River, we have said, is about two miles long; four-fifths of this distance it is on a level with the South Watuppa, from which it issues; and since the raising of the water in the Watuppa, within a few years, by means of the upper dam, the whole of this distance the river is much wider than the natural stream; it is now from ten to eighty rods in width. When within one hundred and fifty rods of tide water, the river commences its fall, and descends upon an inclined plane, 132 feet. On this inclined plane, stand the factories and other buildings containing the machinery propelled by the water power, which is durable, abundant, and easily applied. This location, being adjacent to an excellent harbor, furnishes the most remarkable and most valuable combination of facilities for manufacturing and mercantile purposes in New England. It has already been remarked, that the water was improved, for grist and saw mill purposes, as early as the year 1700. For more than a century it continued to be thus improved; and in the progress of things during that period, a few families were collected here, and found their home where we now reside. In the year 1803, when the town of Fall River was incorporated, there were, however, only eighteen dwelling houses and about one hundred inhabitants, where the village now is. In North Main street there were six houses, occupied by Charles Durfee, Daniel Buffinton, John Luther, Abner Davol, John Cook, and Mary Borden. In East Central street there were four, occupied by Nathan Bowen, Perry Borden, Seth Borden and Elihu Cook. In West Central street there were two, occupied by Nathan Borden and Daniel Borden. In South Main street, there were five, occupied by Simeon Borden, Richard Borden, Thomas Borden, Benjamin Brayton, and Francis Brayton.

Near the shore there was one, occupied by Thomas Borden. Of these eighteen families, nine were Borden's.

The first cotton factory was built in 1813. The Troy Company and the Fall River Company were formed that year. In 1813 there were thirty dwelling houses here, and about two hundred inhabitants. From that time there was a gradual increase of the village. Still the growth, for several years, was not great. In 1820, ten respectable citizens, six of whom still reside here, had occasion to prepare a statement of facts touching the condition of this place, to be used abroad; in which they announce that "the village contains fifty dwelling houses, two large cotton factories, several stores, one large school house, several grain and saw mills, several shops for various kinds of Mechanics, and about five hundred inhabitants." It appears, also, from the census of this town, taken by order of government, that the increase from 1810 to 1820 was only 298 souls. From the year 1820 may be dated the more rapid and steady growth of the village. In ten years from that period, 2,565 were added to the population; and during the last ten years, the increase of population has been 2,579—being fourteen more than the increase of the previous ten years. The population of the town of Fall River in 1840, was 6,738, of which about 6,200 are in the village and its immediate vicinity. In 1830, the population of the town was 4,159; in 1820, 1,594; in 1810, 1,296.

In the last twenty years the population of Tiverton has increased from seven to eight hundred, nearly the whole of which increase has been in this village and vicinity. The population of Tiverton in 1840 was: white males, 1,581; white females, 1,542; colored males, 20; colored females, 40; total, 3,183. The present population of the village, in both States, reckoning all who reside within about one mile of the Post Office, which may be considered the central point, is about 7,000. Within these limits there are 537 dwelling houses* and 1,173 families. The population of the town of Fall River is, white males, 3,288; white females, 3,424; colored males, 11; colored females, 15; total, 6,738. Over ninety years old, none; over eighty, 16; over seventy, 78; over sixty, 206. The fact that only two hundred and six of our population have reached sixty years, shows ours to be a young population. Nine hundred

*In this statement, I reckon as dwelling houses all buildings that have families in them, and include the Bowenville and Tiverton Print Works neighborhoods. Exclusive of these neighborhoods, there are 480 dwelling houses and 1078 families.

and eighty-seven are under five years ; seventeen hundred and fifty-seven are under ten years ; twenty-five hundred and ninety-one are under fifteen years ; three thousand three hundred and fifty-two (about half of the whole,) are under twenty years of age.

There are in the town, five blind persons, six insane persons, eight idiots, and one hundred and twenty persons over twenty years of age, who can neither read nor write, eight of whom are at the alms house, and a large proportion of the others are Irish Catholic immigrants. There are twelve pensioners, the oldest of whom is eighty-five years old, and the youngest seventy-six. The number of stores and shops in the village, of all kinds, including grocers, victualers, butchers, dry goods merchants, tailors, milliners and dress-makers, druggists, jewelers, harness and carriage makers, house and shop joiners, lumber dealers, painters and glaziers, auctioneers, shoe and boot stores, barbers, blacksmiths, brass founders, &c., is 119.

The number of legal voters in the town of Fall River in 1840, was 1,113. The number of taxable polls was 1,603 ; the number of persons taxed, including non-residents, was 1,760. The valuation of real estate was \$1,678,603 ; of personal estate, \$1,310,865 ; total, \$2,989,468. The committee of the Legislature, in equalizing the valuation for the State, have put the valuation of Fall River at \$2,552,121 ; and they have put the valuation of the whole State at \$299,878,329. In the six counties South of Boston, there are only three towns (Roxbury, New Bedford and Nantucket,) whose valuation of real and personal estate is larger than that of Fall River, and only eleven in the Commonwealth.*

There are in this village eight cotton manufactories, in which are run 32,084 spindles, and 1,042 looms. About 1,370,000 lbs. of cotton are used, and about 6,434,500 yards of cotton cloths are annually manufactured, and 893 persons are employed. There is one Satinet Factory, which employs 100 persons, and in which are eight sets of cards, and other machinery sufficient to run that number of cards. In this establishment about 200,000 lbs. of wool are used, and about 175,000 yards of cloth are made yearly.

*Statistics in part of Fall River, as taken by the Assistant Marshal in 1840 :—
Neat Cattle in the town, 524 ; Horses, 246 ; Sheep, 580. Value of Poultry, \$1,271 ;
Wool sheared in 1839, 1,138 lbs. Wood sold in do., 2,814 cords. Produce of dairy,
\$2,571 ; Produce of Orchards, \$240 ; Hay cut in 1839, 883 tons ; Potatoes raised in
do., 14,235 bushels ; Corn do., 5,554 bushels ; Wheat do., 157 bushels ; Barley do.,
1,609 bushels ; Oats do., 1,520 bushels ; Rye do., 740 bushels.

There are three Calico Printing establishments. The Fall River Print Works Company employs, on an average, 350 persons ; prints about 4,000 pieces, or 128,000 yards weekly, amounting to about 6,656,000 yards annually. The American Print Works Company employs 300 hands, and prints about the same amount yearly ; say 6,656,000 yards. The Tiverton Print Works Company employs 80 hands, and prints about 1,800 pieces weekly, amounting to about 2,994,200 yards annually. Total of Calico Prints, about 16,306,200 yards annually.

There are two Rolling and Slitting Mills, and a Nail Factory, in which are 42 machines for cutting nails, of all sizes ; and a Foundry for iron castings ; owned and run by the Fall River Iron Works Company. This company employs 250 hands ; works annually about 2,200 tons of Swedes and Russia Iron ; 1,400 tons of Scrap Iron, and 420 tons of Pig and Cast Iron ; total, 4,020 tons. They use annually about 3,000 chaldrons, or 108,000 bushels of different kinds of coal. In 1840, they manufactured 38,441 casks of nails of 100 lbs. each ; or, 3,844,100 lbs. ; 950 tons of hoops, and round and square iron ; 250 tons of shapes and rods from bar iron ; and 400 tons of castings.

There are employed by the firm of Hawes, Marvel & Davol, 50 workmen in building cotton and and wollen machinery, engaged chiefly at present in building carding machines, double speeders, and Sharp & Robert's patent self-acting mules. This firm are able to turn out one mule and some other machinery weekly ; and are prepared to build any kind of machinery called for. There are about 40 hands employed in other shops in building and repairing machinery ; making a total of 90 workmen upon machinery.

There is an oil manufactory, which works 32,000 gallons of oil yearly, and employs five persons.

This neighborhood furnishes an abundance of beautiful granite, equal to the Quincy granite ; which is used in building here, and is carried to Newport, New Bedford, New York, Providence, Bristol and Warren. The business of stone quarrying and cutting, employs 30 hands ; furnishing stone, rough and hewn, worth from \$10,000 to \$12,000 annually, and yielding a handsome profit.*

*There is a quarry by the side of the old road to New Bedford, a mile and a half east of this village ; adjacent to which and on a platform of granite, lies a large bowlder ; a rock of the graywacke or pudding-stone formation. This rock is so

The total number of hands employed in the above establishments, of both sexes and all ages, is 2,093.

There are three lumber yards, in which lumber to the amount of two million feet is bought and sold yearly. The lumber is brought chiefly from Maine, and sold in this place and vicinity. With the Bowenville lumber yard, a planing machine is connected, operated by steam, which planes 1,000 feet of boards an hour.

About 1,500 tons of anthracite coal are used annually in this village and vicinity for domestic purposes. About 5,000 tons of anthracite coal, and about 8,000 chaldrons of bituminous coal, are used for manufacturing purposes.

In 1834, a marine railway was constructed to draw up steamboats and other vessels for repairing. There are five principal wharves on our shore, now in use, namely: Robeson's; the Iron Works Company's; the Steamboat Wharf, (belonging to said company); Slade's Wharf; and the Bowenville Wharf.

The steamboat King Philip, named after the famous Indian Sachem, runs regularly, and in the summer, daily, between this port and Providence.

Fall River is a port of entry. The District of Fall River embraces, besides this town, the other towns adjacent to Taunton river. From the commencement of the Federal Government to April 1st, 1837, it was called the District of Dighton, and Dighton was the port of entry. In the beginning of 1837 the name was changed, at the instance of the present Collector,* to the District of Fall River; since which, Dighton is only a port of delivery.

There are now belonging to the District of Fall River, registered, enrolled and licensed vessels, 113; in 1830 there were 50; increase in ten years, 63.

The present tonnage of the District is 8,809; in 1830 it was 4,463; increase in ten years, 4,346. Five vessels are now employed in the whale fishery, with an aggregate tonnage of 1,189; in 1830 there were none thus employed. The number of seamen employed in the District is 541; in 1830, it was 240; increase in ten years, 301. In 1839 there were foreign entries, 51; in 1830, 4; increase

poised that the pressure of a man's shoulder or hand will cause it to oscillate. Its form somewhat resembles an egg. Professor Hitchcock, of Amherst College, visited it two years ago, and ascertained its solid contents, and found its weight to be 160 tons. It may be called the Rocking Stone; and is a curiosity well worthy of a visit.

*Phineas W. Leland.

in ten years, 47. American tonnage entered from foreign countries in 1839, 10,213; in 1829, 518; increase in ten years, 9,695. Coal began to be imported from Nova Scotia, (Pictou and Sidney,) in 1833. There was imported in 1839, from Pictou, in bushels, 298,260; from Sidney, 9,756; total; 308,016; in 1833 there was imported 98,256; increase in six years, 209,760. From 1,500 to 2,000 tons of Swedish iron have been imported, yearly, by a single firm in this town. The amount of duties collected in this District in 1833, was \$13,184; in 1839, about \$36,000. Increase in six years, \$22,816. The average annual amount of Hospital money collected for the relief of sick and disabled seamen, is about \$280.

About two-thirds of the amount of business in the District, is done in the town of Fall River. About 90 men and boys are employed in the whaling vessels belonging to this town. About 100 men belonging to this town are employed in other vessels sailing from this port, and about 200 sailing from other ports; making 390 seamen belonging to the town of Fall River. Of these, 24 are masters of vessels. In 1840, a female Bethel Society was formed for the purpose of promoting the temporal and spiritual interests of Seamen. This society has opened a room for the sale of clothing and other articles used by seamen; and gives good promise of essentially benefiting those "that go down to the sea in ships, that do business in great waters."

A Post Office was established in this town, January 31, 1811. The first mail was opened the 12th of February following. Charles Pitman was the first Postmaster. He removed the office to Steep Brook, March 26, 1813; after which there was no post office in this village till March 18, 1816, when the present office was established, and Abraham Bowen was appointed Postmaster. He held the office till he died, April 1824. James G. Bowen, his son, succeeded him, and held the office till July, 1831, when Benjamin Anthony was appointed. He continued to hold the office till within a few days of his decease, June, 1836; soon after which, Caleb B. Vickery, the present incumbent, was appointed. The amount of postage collected at this office, for the year ending March 31, 1826, was \$226.86. For the last five years the receipts have been, for postage—in 1836, \$2,330.52; in 1837, \$2,438.86; in 1838, \$2,669.57; in 1839, \$2,960.76; in 1840, \$2,956.90. The average of annual receipts at the office is \$2,670.32.

There are two Banks and an Institution for Savings in the village. The Fall River Bank was incorporated in 1825, with a capital of \$100,000. The capital was increased in 1827, to \$200,000, and again in 1836 to \$400,000, which is the present capital. The Fall River Union Bank was incorporated at Bristol, 1824, and was called the Bristol Union Bank. It was removed to Fall River in 1830. Capital, \$100,000. These institutions are carefully and faithfully conducted. The "Fall River Institution for Savings" was incorporated March 11, 1828. Its object is to "provide a mode of enabling industrious manufacturers, mechanics, laborers, seamen, widows, minors, and others in moderate circumstances, of both sexes, to invest such parts of their earnings, or property, as they can conveniently spare, in a manner which will afford them profit and security." The success of the Institution has exceeded the highest hopes of its friends. It has been in operation twelve years. At the end of the first six years, \$51,215 were due to depositors. The amount now due to depositors is \$240,195. No person can deposit more than \$1,000. The present number of depositors is 1,117. In 1840 the number of deposits was 820, and the amount was \$85,294. The amount withdrawn, by 323 depositors in 1840, was \$35,149; leaving an increase, in that year, of over \$50,000. The average of dividends for the twelve years, has been six per cent. The average of dividends for the last four years, has been six and a half per cent. By means of this noble institution, thousands and tens of thousands of dollars, doubtless, have been saved to the widow and fatherless, and others in moderate circumstances, for a day of need.

In 1835 the town purchased a farm of one hundred and seventy-five acres, with a dwelling house thereon, to be improved as an Alms House establishment, for the accommodation of the poor; since which the poor, entirely dependent, have been supported, economically and comfortably at the Alms House. The ends to be sought in providing for the poor, "whom we have with us always," are, their comfort, health, industry, temperance and moral improvement. These should be sought with economy and under such regulations as will afford all necessities to the poor, and yet not operate as a premium upon idleness and vice. The regulations of our Alms House establishment have, thus far, in a good degree, secured these paramount ends. In 1840, one hundred and eight persons were relieved or supported; of these, sixty-three were at the Alms House, and

forty-five received aid elsewhere. The average number supported at the Alms House was thirty-four, at an average cost of 72 cents per week ; twenty-five of whom were unable to perform any kind or amount of labor. Four of the number were insane ; and three-fourths of the paupers of the town, in the opinion of the Overseers of the poor, were made dependent by intemperance in themselves, or those on whom their support should have devolved. The expense of supporting and relieving the poor in 1840, including interest on Alms House establishment, was \$1,800. The universal practice of the principles of Temperance, would soon reduce our pauper tax to a trifle ; a consummation which we hope may ere long be realized.

The early history of education in our community, presents a gloomy page. One hundred and twenty years ago, feeble efforts were put forth to promote common schools. A few individuals seem to have felt the importance of teaching the rising generation the knowledge of letters ; but on the other hand there is abundant evidence that, in regard to the simplest and most essential rudiments of education, for a century after the first settlements commenced, "darkness covered" this region and "gross darkness the people." In pursuing my investigations, it has been most painful to observe how often deeds and other important documents have been signed, even by individuals who had large estates, with the significant words, "his mark." I am assured by a respectable gentleman, not yet fifty years old, a native of this place, that it is within his distinct recollection that the study of English grammar was introduced into this town, and that the innovation upon established customs, as it was considered, was the subject of much conversation. Another striking indication of the state of education is seen in the fact that, so far as I can learn, only three or four persons, natives of the town of Fall River, have ever graduated at any College ; and only six or seven, including native born citizens and all who have resided here. A brighter day, however, in our educational history has dawned, and a more favorable page is being filled. In 1826, the town voted to raise \$600 for the support of common schools, and appointed a General School Committee to examine teachers and superintend the schools. This measure has been annually repeated, with a gradual increase of the sum voted, till in 1840 it amounted to \$4,500. [See Note G, Appendix.] Measures have been taken to divide the town into fourteen school districts, four of which are located in the village.

Most of the ten districts out of the village are necessarily small, through the sparseness of the population. Four districts in the village, embracing 1,433 children out of 1,789, (the whole number in town May 1840, between the ages of four and sixteen,) are judiciously located, and are so large that each school is classified, and each class or branch is supplied with a separate teacher—one male taking the immediate charge of the highest branch, and the general superintendence of all the branches in his district. This is an admirable arrangement, which it is hoped may be extensively adopted. [See Note H, Appendix.] Within fifteen years, nine or ten new school houses have been erected in the town, most of which are wisely constructed and judiciously located. In addition to this, seven or eight private schools are in successful operation; and some of our youth are now in college, and others are expected soon to enter.*

In 1835, an institution called the "Fall River Athenæum," was established by the exertions of individuals, which has a library of valuable standard and miscellaneous books, amounting at the present time to 1,500 volumes, about one hundred and thirty of which are taken weekly on an average, by the proprietors, who now number over three hundred persons. Connected with the Athenæum is a valuable cabinet, consisting of specimens of common and rare minerals, shells and Indian curiosities, presented by travellers, voyagers and others.

In 1825, the printing of a weekly newspaper, called the *Fall River Monitor*, was commenced, which has sustained a respectable character and is still continued. In 1830 another weekly paper, called the *Moral Envoy*, was commenced, and continued one year. In 1832, the *Village Recorder*, a weekly paper, was commenced, and continued till 1836, when it was united with the *Monitor*. In 1837 the weekly publication of the *Fall River Patriot* was commenced, and that is superseded (within a few weeks) by the *Archetype*. Thus for fifteen years one, and for nine years two weekly newspapers have been sustained in this community. In addition to these, a large number of the principal papers and periodicals of the country are taken and read; so that the present prosperous condition of our schools, public and

* The following persons, residents in this town, have graduated at College:—Nathan Durfee, at Brown University, 1824; Thomas Russell Durfee, at ditto, 1824; Nehemiah Gorham Lovell, at ditto, 1833; Lorenzo Orren Lovell, at ditto, 1833; James Nichols, at Union College, 1835; William J. Knapp, at Waterville College, 1840. The Messrs. Lovells fitted for College before their family moved to this town, and can therefore hardly be considered as graduates of Fall River.

private—together with the means of knowledge furnished by the Athenæum, and our weekly papers, added to the fact that there are a considerable number of learned men, in the different professions, now resident here—shows that the educational aspect of this place is greatly changed for the better, and that our condition now is not below the Commonwealth at large.*

III. The ECCLESIASTICAL HISTORY of this place, and particularly of this Church.†

The first settlers of Freetown and Tiverton were chiefly the children of the Pilgrims, and were of the second and third generations of those noble men. They seem to have inherited, in some degree, the excellent character of their renowned ancestors; yet many facts in their history show most fully that they were not distinguished for that superior intelligence and devoted piety which were conspicuous in their fathers, and even in their cotemporary settlers in some of the other towns of New England. There are but few indications of early efforts for the education of children; and I can find no evidence of the formation of a church of any denomination, in Freetown or Tiverton, for more than half a century after they were incorporated; nor is there any certain evidence that the people were favored with a stated ministry, for any length of time, during that long period. There appear to have been a few individuals of piety, who were anxious to enjoy the blessings of the Gospel, and of common schools; and efforts were made to procure preachers and school teachers, and in some instances these efforts were successful, for a limited period. But presentments to the Court were repeatedly made against the town of Freetown, during that period, by the grand jury, for not being provided, according to law, with a resident ministry. And the town, in town meeting, frequently adopted measures to answer to these presentments, or to obtain supplies. At a town meeting in February, 1703, Mr. Robert Durfee was chosen agent to endeavor to "bring in a man into town, to educate and instruct children in reading and writing, and dispensing the Gospel to the town's acceptance;" and the measure so far succeeded that Mr. William Way, from Marshfield, was obtained as such teacher and

*For an account of Physicians, Lawyers, Members of Congress and of the General Court, Town Clerks, Selectmen, &c., see Appendix, Note I.

†In the delivery of these discourses, the morning and afternoon were occupied with the Aboriginal and Ecclesiastical History, and the evening with the Civil History. In printing, the natural order (the order in which the discourses were written,) is adopted.

preacher, and continued his services from February 14, 1704, to January 21, 1707, when the contract between him and the town was dissolved by a vote of the town. Whether Mr. Way was ordained and installed or not, is uncertain ; probably not. After this, the town had no minister stationed among them (though they had occasional preaching,) for eight years, during which time presentments were made against the town to the Court, for living without a preacher; and in one instance, to answer the law which required that every town should have a minister, the town voted that Jonathan Dodson, one of the selectmen of the town, should be their minister; but I find no evidence that he ever officiated in this character. In May, 1709, a petition was sent to the Governor and General Court, praying for aid in settling a minister. The petition was signed by nearly twenty individuals of the town, and the General Court granted twenty pounds from the public treasury, to be paid when the minister had been here one year, provided he be a man approved by three neighboring ministers. [See this Petition, Note K, Appendix.]

In 1711, Rev. Samuel Danforth, of Taunton, on his own responsibility, took measures to supply Freetown and Tiverton with the means of grace, "lest," as he expressed it, "the noble work of gospelizing the plantations of Freetown and Tiverton should be impeded by the discontinuance of preaching among them"; and on the 15th of March, 1711, he petitioned the General Court in their favor, asking that Mr. Avery may have compensation for preaching in Freetown seven Sabbaths, which petition was granted. On the 20th of August, same year, the people of Freetown again petitioned the General Court, alleging that they had called the Rev. Recompense Wadsworth to be their minister; and twenty pounds were granted by the General Court, on condition that a minister was settled. But objections being made against Mr. Wadsworth by some, who thought it contrary to the Gospel for a minister to have a salary, he declined the call.

On the 2d of February, 1710, the town voted to build a meeting house 36 feet long, 26 feet wide, and 18 feet between joints; and not agreeing where to locate the said house, the town, at the same meeting, voted that Mr. Samuel Danforth, of Taunton, Mr. John Sparhawk, of Bristol, and Mr. Richard Billings, of Little Compton, should be a committee to determine where to set the meeting house;

who came March 7th, 1710, with the knowledge and consent of his Excellency the Governor, and after due examination, determined that the house should be erected upon the land given for the purpose by the Hon. Samuel Lynde, which was in the present town of Fall River, on the east side of the road, directly opposite the dwelling house which is now owned and occupied by Capt. William Read. The reason they give for locating it there, is, that it is "near the centre of the town."* The house was completed and accepted by the town in 1714, and was thereafter used both for a meeting house and town house. It stood about one hundred years—i. e. till the year 1812 or '14—during which time it was occupied only about thirty years by a settled minister.

In 1715, Rev. Thomas Creaghead was employed as a preacher, and continued till 1721, when difficulties having arisen about his support, his labors ceased. I find no evidence that he was installed. After Mr. Creaghead's labors ceased, for twenty-five years the town was destitute of the stated ministrations of the gospel, and was considered a moral waste. During this time, presentments were repeatedly brought before the Court, because the town was not provided with a minister according to law.† The chief obstacle, all along, to the settlement of a minister, seems to have been the opposition made by a portion of the people to paying a minister a salary. At length the time arrived—Sept. 30, 1747, sixty years after the town was incorporated—when the first Church was organized. It was an Orthodox Congregational Church. Dec. 2d, of the same year, Rev. Silas Brett, of Easton, was ordained and installed as the first Pastor of the church in Freetown.‡ To the few friends of Zion in the town, and their numerous benefactors out of the town, it was a joyful day. The ordination sermon was preached by Rev. John Por-

*The lot upon which the house was built, was a lot of two and a half acres given to the town for a meeting house, burial ground and training field, by Hon. Samuel Lynde, of Boston.

†In 1729, when a presentment was made against the town for living without a minister, the Selectmen offered a written reply to the court, in which they say, "that they humbly conceive that no such presentment properly can be against Freetown, by reason that the lands obtained, were a free purchase without any manner of incumbrance; and they are humbly of the opinion that the law in the case is contrary to the true intent and meaning of the royal charter, which grants liberty of conscience to all christians, papists only excepted."

‡Rev. Silas Brett was a native of Bridgewater. He received his classical education at Yale College; though for some reason not known to me, he did not take his degree of Bachelor of Arts. He studied Theology with Rev. Mr. Anger, of Bridgewater, and preached some time at Easton, before he was settled at Freetown.

ter, Pastor of the fourth Church in Bridgewater, and was printed—an imperfect copy of which I have in my possession. He speaks of Mr. Brett in decided terms, as a sound, orthodox divine, and a man of God, for whom the best hopes were entertained; and from his subsequent life it seems Mr. Brett well sustained the expectations of his brethren. The preacher speaks also of the town in the following language: "And is Freetown to have a pastor? then let Freetown give glory to Jesus Christ. Dearly beloved, you have been long as sheep having no shepherd. For many years past, how melancholy your circumstances! how dark your case! what gloomy prospects have heretofore arisen to you and others on account of your situation and circumstances! But now, glory be to God, the sun begins to rise on your horizon; we rejoice with you, O Freetown, that the scene is so agreeably altered among you, and the face of things so pleasantly changed." "These things fill our mouths with laughter, and tongues with singing. We cannot but think, joy will diffuse through the hearts of all that fear God and wish well to Zion, when they shall come to hear of the transactions of this day. And the agreeable news has doubtless reached Heaven before now, and a song of praise has been sung by the illustrious inhabitants, to the enthroned Jesus, on account hereof." In the preface to this sermon the author requests "that all who have ability and a disposition to contribute anything to so noble a purpose as the support of the gospel, and such as have the management of public collections for that end, would remember Freetown." Says he, "I cannot but think it would be an odor of a sweet smell unto that God who hath said, 'he that giveth a cup of cold water to a disciple, in the name of a disciple shall not lose his reward.'"

It has already been intimated that, for many years previous to the settlement of Mr. Brett, a portion of the people were opposed to paying a minister a salary. This opposition was so general and decided, that before Mr. Brett's ordination, he deemed it necessary to quiet all apprehension on this subject; and accordingly entered into an engagement, which now stands recorded on the first book of town records, and is as follows, to wit:

"This instrument, made at Freetown, in the County of Bristol and province of the Massachusetts Bay in New England, this 30th day of November, in the year of our Lord 1747, Witnesseth, that I, Silas Brett, of Easton, in the County above said, preacher of the

gospel, and now pastor elect of the Congregational Church of Christ in Freetown above said, do hereby covenant, promise, grant, and agree to and with the aforesaid church, and the congregation usually worshipping with them, that from the day of my solemn separation to the pastoral office in said church, and for and during the full term of time of my continuance in that office, in said church, I will neither directly nor indirectly take advantage, by the laws of this province, to get a salary settled on me in the town of Freetown; but look for and expect my support by the freewill offering of the people. In testimony whereof, I have subscribed this instrument, to be entered in the records of the church above said, and also in the records of the town, if it be desired.

Witness my hand,

SILAS BRETT."

To which is appended, on the same page of the town record, the following, to wit:

"At the motion of two of the Selectmen, we, the subscribers, do hereby manifest our assent and consent to the above written, as we are members of the imbodyed Church of Freetown. Witness our hands, this first day of December, 1747.

JOHN TURNER,
SAMUEL READ,
SHADRACH HATHAWAY."

The means by which Mr. Brett was supported, were, 1st, the free-will offerings of the people, which, probably, amounted to but a trifle. 2d, a small annual grant from a Missionary Society in England, and a few friends in Boston; by reason of which, he was to preach to a small tribe of Indians, the remains of the Pocasset tribe, east of the Watuppa pond.* 3d, the use of a parsonage house and farm—a farm given by Wm. Hall, John Turner, Ambrose Barnaby, and Samuel Read—which farm consists of fifty-three acres, and lies east of the road and adjoining thereto, in school district No. 5, of Fall River, on the North-west corner of which the school house of said district now stands—near which, some sixty or eighty rods from the road, the parsonage house formerly stood. This farm was given April 13th, 1748, in trust to the Congregational Ministers of Dighton, Berkley and Plymouth, "for the use of the ministry, and for

*This tribe had a small meeting house and school house in one building, east of the north Watuppa pond, which stood till within a dozen years; and there is a tract of about 300 acres of land there still belonging to the tribe. This is superintended by an agent appointed by the Governor and Council.

the benefit of the people in that part of the town forever.† William Hall, one of the donors, lived in Little Compton, where he was a deacon of the church. John Turner (the elder Dr. Turner) lived where Bowenville establishment now is. Samuel Read, (a Deacon of the Church) who died March 1, 1791, in the 76th year of his age, lived where Joseph E. Read, his grand nephew, now lives. Ambrose Barnaby lived half a mile North of the North line of the town of Fall River, where his grandson, Stephen Barnaby, now lives.

For about thirty years, Mr. Brett continued to labor faithfully with the people of his charge. At the commencement of the Revolutionary war, a portion of his charge espoused the cause of the mother country; and Mr. Brett, who was a firm whig, was dismissed, and removed his family to Easton. Subsequent to his dismissal, he labored in several congregations; and died at Easton, April 17, 1791, aged 75. The church in Freetown, of which he had been the minister, never had another pastor. The congregation scattered, and at length the church, which was never large, became extinct. The last members have died within fifteen years. [See Note L, Appendix.]

The First Christian Society was formed in 1792, at Assonet, and built a meeting house in 1793. Elder P. Hathaway was their first minister. Thus Mr. Brett was the only settled minister in Freetown for a hundred and ten years after the town was incorporated, and his ministry occupied less than one-third of that time.

Respecting the early ecclesiastical history of Tiverton, I have obtained but few facts. From incidental notices of early writers, and from records, it seems probable that its moral and religious condition for fifty years after its incorporation, was similar to that of Freetown—being supplied only occasionally with the preaching of the gospel.

†The language of the deed is very explicit, and is as follows, to wit: "for the use of the ministry in the Congregational Church of Christ, gathered in Freetown the 30th of September last, and now subsisting under the pastoral care and charge of the Rev. Silas Brett, forever: provided that the said Silas Brett, the said church and their respective successors be, and remain truly Congregational, and sound in the faith; and in case said church should by any means be dissolved, said trustees shall improve the profits and income of said house and land, for the support of some learned orthodox man in preaching the gospel in Freetown—reference being always had to the benefit of the people in the Westerly part of said town, where the present church is settled, till another Congregational Church is gathered in said part of said town." [See book 36 of Land Records at Taunton.] Such is the language of the deed; from which it seems absolutely certain that the donors meant the avails should be appropriated forever, to that part of the town where the old meeting house stood. Yet I have lately learnt, with astonishment, that the Supreme Court of Massachusetts have decided that said parsonage belongs to a church three or four miles north, located where not one of the donors lived.

On the 20th of August, 1746, the first church was formed in Tiverton, in the South part of the town, composed of eleven men, (members of the church in Little Compton); whether there were any females or not, the records are silent. It was a Congregational Church, and continues to this day. In the preamble to the sound orthodox Confession of Faith and Covenant, adopted at the organization of the church, is this language: "It having pleased the all wise, all disposing and gracious God to shine into this dark corner of the wilderness, and to visit this dark spot of ground with the day-spring from on high, through his tender mercy, and to settle a church of Christ here, according to the order of the Gospel." On the 26th of August, 1746, the church made choice of the Rev. Mr. Othniel Campbell, of Plympton, (who had been previously ordained,) as their pastor. Whether Mr. Campbell had been previously settled at Plympton, or not, I have not learned. He was a graduate of Harvard College, in 1728. The Church invited the Selectmen to call a town meeting, to concur in the choice of Mr. Campbell, but they declined the invitation.* Mr. C. was installed Oct. 1, 1746, and preached his own installation sermon, [from 2d. Cor. vi. 1,] as was sometimes the custom at that day. His pastoral relation continued thirty-two years; when he died, Oct. 15, 1778, aged 82. During his ministry a considerable number were added to the church. After his death, a period of some twelve or fifteen years appears to have rolled around without a stated minister in Tiverton, and with only occasional supplies of the preaching of the word of God. At length, December 7, 1791, Rev. John Briggs became the stated minister of the church and people. He was dismissed October, 1801; when they were again destitute, except as they were supplied by missionaries, among whom were Rev. Mr. Davis, and Rev. Jotham Sewell.

In the summer of 1815, Rev. Benjamin Whitmore was ordained pastor of the church, and the next year his pastoral relation was dissolved. He has since been settled in the fourth parish in Plymouth, where he still labors with success.

Oct. 14, 1818, Rev. Ebenezer Colman was ordained pastor of the church and people, who continued with the congregation as a faithful laborer till November 26, 1823, when he was regularly and

*The town had previously chosen Mr. Joseph Wanton for their minister; and though I cannot learn that he preached long with them, yet it seems the preference some of the people had for him, led them to decline uniting in the settlement of Mr. Campbell.

honorably dismissed, for the want of support. In 1825, Rev. Luther Wright stately supplied the church and people as their minister, and continued with them three or four years, when he left them, "much beloved and highly esteemed for his work's sake."

Rev. Jonathan King commenced his labors as stated pastor Oct. 24, 1828, and continued there as a faithful and beloved servant of Christ, till 1836, when his labors ceased. Rev. Isaac Jones, the present pastor, commenced his labors Feb. 18, 1838; and May 9, the church voted to constitute him their pastor, so long as he shall continue to supply their desk. Mr. Jones is still laboring faithfully among the people. The Congregational Church in Tiverton, at no time numerous, is now composed of about forty-five members. Deacon David Tompkins has recently died, leaving a legacy to the church of about \$2,000, which, with funds previously owned by them, is sufficient to enable them, with proper annual efforts, to sustain gospel ordinances constantly.

This church and society have two meeting houses, in which public worship is held alternately. The old house in the South-east part of the town, was built nearly a century since. The new house in the South-west part of the town was built about thirty years ago. If their location and the views of the people would allow of the use of one house only, it would conduce greatly to their prosperity to meet stately, on the Sabbath, at one place.*

The first Congregational Church in Fall River was organized at the dwelling house of Deacon Richard Durfee, by a Council convened for the purpose, January 9th, 1816.† A confession of faith and form of covenant was adopted, embracing the leading evangelical doctrines of grace and rules of christian fellowship, taught by the apostles and advocated by the reformers of the sixteenth century, and by the orthodox Fathers of New England. The church, when formed, was composed of five members: Joseph Durfee and his wife Elizabeth Durfee, Richard Durfee, Benjamin Brayton, and Wealthy

*There is a Baptist Church with a meeting house in the South-east part of Tiverton, which has existed some seventy years. There is also a Baptist Church and a meeting house, built in 1807 or '8, near Howland's Bridge; both of which have been supplied with pastors a large portion of the time. There is also a Friends' meeting house, with a small Congregation, half a mile north of the Bridge. But I regret that I have not obtained any very definite and full information of either of these congregations.

†The council was composed of the following ministers, to wit:—Rev. Mace Shepherd, Little Compton; Rev. Thomas Andros, Berkley; Rev. Sylvester Holmes, New Bedford; and Rev. Benjamin Whitmore, Tiverton.

Durfee, the wife of Charles Durfee, Esq. Elizabeth Durfee died May 19th, 1817, aged 63 years to a day. Benjamin Brayton died Dec. 9th, 1829. Leaving no children, he bequeathed the most of his property to this church, to be held in trust by the Deacons as a permanent fund for the support of the ministry.* The other three original members still survive, and two of them are present with us this day. For about seven years after the church was organized, they had neither a house for public worship, nor a settled pastor. But from the time of their organization, they met regularly on the Sabbath for public worship. When they were destitute of preaching, they read sermons and conducted the devotional exercises themselves, and evidently enjoyed the presence and favor of the Holy Ghost; and being of one heart and soul, were comforted and multiplied. A portion of the time (probably more than two-thirds of it,) they had preaching through the aid of Missionary Societies; to which were added their own yearly contributions. The missionaries by whom they were supplied, were the Rev. Messrs. John Sanford, James Hubbard, Amasa Smith, Reuben Torrey, C. H. Nichols, Curtis Coe, Samuel W. Colburn, Moses Osborne, Isaac Jones, Seth Chapin, Silas Shores, Otis Lane and Loring D. Dewey; and perhaps others, whose names I have not ascertained. During that period, a Sabbath School, of more than 100 persons, was gathered and conducted by members of the church; and a Benevolent Society, composed of self-denying and devout women, was formed and went into active operation, whose great object was to collect pupils for the Sabbath School, and to provide clothing for all that needed help. This Society still exists, and labors with all the freshness and vigor of its earliest days. It has won and wedded many to the Sabbath school, clothing them when necessary, and doing it by their own weekly manual labor; and some of those thus won and wedded to the school, and clothed with bodily garments, have been won and wedded to Jesus Christ, and clothed with the garments of salvation. Among them is a young man lately licensed to preach the Gospel, and now professor of the Greek and Latin languages in one of our most prominent American Colleges. Verily, upon this sister band will come the blessing of souls ready to perish. They will not be forgotten before Him who promises that he who "gives a cup of cold water only, in the name of a disciple, shall in no wise lose his re-

*This fund now amounts to about \$4,000.

ward." But though the church were without a house and without a settled pastor, they were not without a refreshing from the presence of the Lord. During the first three years after their organization, there were added to the church, chiefly by profession, thirty members, among whom were only four males. Of these four brethren, three still survive. The other was Thomas R. Durfee, a son of one of the five original members. This excellent young man, panting for knowledge and for the blessedness of proclaiming a Saviour's love to his perishing fellow men, pursued a course of classical study, and graduated with reputation at Brown University in the year 1824, after which he read theology in a regular course at Andover, was licensed to preach the Gospel, and went to Missouri as a missionary. There he found a field of usefulness, to the cultivation of which his intellect and his heart were admirably adapted. And though his ministerial career was short, it was bright and blessed. In his preaching, his pastoral labors, and his daily life, he seems with Paul "determined to know nothing but Jesus Christ and him crucified." He died at St. Charles, Missouri, July 15, 1833, aged 32 years, greatly lamented, both by the friends of his youth in his native place, and by a numerous circle at the West.

While this church was without a house for public worship, their meetings were held sometimes at private houses, sometimes in a large store-room, sometimes in the only school house in the place, and occasionally in the line meeting house, an edifice placed on the line between the States of Massachusetts and Rhode Island, and erected in 1798, by the various denominations living in the region in both States, as a house common to all, controlled by none.

Being greatly tried for the want of a place for public meetings, the church, early in 1819, after much reflection and prayer, took incipient measures for building a house of worship. They were few and feeble; they were in the midst of a people, many of whom "feared not God," nor regarded his Sabbaths, nor his ordinances; but weak as they were in men and means, they trusted in the Lord, and resolved to proceed to erect a house, where they and their children might meet to pay their vows. At that time there was not a house for public worship, for any denomination, in the town of Fall River; nor had there ever been one since the town was incorporated in 1803, except the shattered remains of the old house built in 1714, and standing within a few rods of the north line of the

town, which were not entirely removed till about the year 1812 or '14; and the Indian meeting house east of the North Watuppa pond. The first measure pursued by the church, was to see how much could be raised among themselves, which did not exceed \$600. Their next step was to make known their condition to benevolent individuals and wealthy churches abroad. From this latter source, they ultimately realized about three hundred dollars. With these scanty means, (two years having been consumed in preparation,) they proceeded, in 1821 and '22, to the erection of a neat, commodious House of Worship, 45 feet in length by 36 feet in breadth, with a vestry underneath, which was dedicated in February, 1823.* This was the second meeting house built in Fall River—the Friends having built a small house for worship in 1821.

An Ecclesiastical Congregational Society was formed in 1820, and incorporated by the Legislature, February 1821.† The church and society being organized, and furnished with a sanctuary, harmoniously united in the call of their first pastor, the Rev. Augustus B. Reed, who was ordained and installed July 2d, 1823.‡ The salary voted to Mr. Reed was four hundred and fifty dollars a year. At the time of his settlement, the church was composed of about 35 members. During his ministry of two years and one month, there were eleven added to the church, principally by letter. Mr. Reed was dismissed in regular standing, August 3d, 1825. He again settled July 19th, 1826, in Ware, Mass., where, during twelve years he labored faithfully and successfully; and closed his life serenely, Sept. 30, 1838, aged 39 years.

After the dismissal of Mr. Reed, this people were destitute of a pastor till the autumn of the following year, when the Church and society presented a unanimous call to the Rev. Thomas M. Smith to become their pastor, offering a salary of \$600.¶ He accepted the call, and was installed November 1st, 1826.§

*Rev. Samuel Austin, D D, of Newport, preached the dedication sermon.

†The excitement which arose in the town in consequence of this act of incorporation, soon spent itself by its own warmth, and ultimately did no harm to this Society.

‡Mr. Reed was the son of Dea. Elijah Reed, of Rehoboth. He graduated at Brown University, 1821, and studied Theology in his native town, with Rev. O. Thompson.

¶Mr. Smith is the son of Rev. Daniel Smith of Stamford, Conn., and graduated at Yale College, 1816. He studied Theology at Andover, and was settled at Portland, Me., previous to his installation here.

§I have not been able to obtain a list of the members of the Councils that installed Messrs. Reed and Smith.

Soon after Mr. Smith's ministry commenced, the Lord in great mercy revived his work among this people, and in 1827, fifty-nine were added (principally by profession) to the church. His ministry continued four years and a half, during which eighty-nine were added to the church. Having received a call to the Church in Catskill, N. Y., Mr. Smith was dismissed in good standing, April 27th, 1831. In 1839, he was dismissed from Catskill, having received a call to the North Congregational Church in New Bedford, of which he is now the colleague pastor.

In 1827, the first year of Mr. Smith's ministry, an addition of twenty-five feet was made to the length of the meeting house.

Only two Sabbaths passed after Mr. Smith's labors closed here, before the labors of the present pastor commenced, May 22d, 1831. To him also the church presented a unanimous call to settle with them in the ministry, with the offer of a salary of \$700,† which was accepted, and his installation took place July 7th, 1831.‖ In the call and settlement of each of their pastors, the Church and Society have acted as distinct and separate bodies, (the church acting first;) and yet they have harmoniously co-operated, and deserve commendation for their unanimity, and their uniform adherence to sound, protestant, congregational principles.

In the fall of 1831, the Holy Ghost was poured again upon this flock, and before the year 1832 closed, sixty-one (ten by letter,) were added to the church. The congregation having out grown the first house of worship, this sacred Temple was erected in 1831 and '32. Its length (including the Portico) is eighty-five feet, its breadth sixty-five. On the lower floor there are 118 pews. The cost of the house and lot (not including the organ)* was about \$16,000. This house was dedicated to God, the Father, Son and Holy Ghost, Nov. 21st,

†In 1834, \$200 were added to the salary, and \$100 more in 1836.

‖The Council called for the Installation of the present Pastor, was composed of the following Bishops and delegates:—*Bishops*—Rev. Erastus Maltby, of Taunton, (who offered the first prayer); Rev. Abel McEwen, of New London, (who preached the sermon); Rev. Thomas Andros, of Berkley, (who offered the installing prayer); Rev. Samuel Nott, D. D., of Franklin, Ct., (who was moderator and gave the charge); Rev. Thomas T. Waterman, of Providence, (who gave the right hand); Rev. Richard S. Storrs, of Braintree, (who addressed the people); Rev. Preston Cummings, of Dighton, (who offered the last prayer); Rev. Alvan Cobb, of West Taunton, (who was scribe); and Rev. Stetson Raymond, of Freetown. *Delegates*—C. Godfrey, Andrew M. Frink, Deacon J. Cady, Asa French, Deacon G. Babbitt, Lorenzo Lincoln, Deacon Benjamin Burt of Labanon, Conn., Amos Fowler of Rehoboth, and Deacon Elijah Reed.

*The organ was built by the Messrs. Hooks, of Boston, in 1835, and cost about \$2,000.

1832 ; on which occasion the pastor preached from Haggai, 2d chap., 9th verse, and was assisted in the devotional services by several of his brethren in the ministry.

In 1834 the work of the Lord was once more revived, and during that year forty-nine were added to the church. Again in 1836 the Holy Spirit descended with great power, and during that year one hundred and nine were added to the church. In the beginning of 1840, God visited this people once more with the special effusions of his spirit, and during that year sixty-seven, all but two by profession, were gathered into the church. Thus since the first of January, 1827, there have been five seasons of special revival in this congregation, and three hundred and thirty-six have been added to the church since the installation of the present pastor. Since July, 1831, the sacrament of the Lord's Supper has been administered fifty-eight times ; at forty-five of which additions have been made to the church. Days for prayer and fasting have been set apart repeatedly by this church, from its earliest years to the present time ; and the great head of the church has evidently put his blessing upon these seasons. The wonders which the grace of God has wrought in behalf of this flock, are too many to be recounted in this brief sketch, and yet they are too great and mighty to be passed unnoticed. Verily the arm of the Lord hath been revealed in the midst of us ; and the language of the prophet, "a little one shall become a thousand, and a small one a strong nation ; I the Lord will hasten it in his time," is applicable to the history of this congregation. Let us set up our Ebenezer stone to-day, as did Samuel the prophet, saying, "hitherto hath the Lord helped us." And let us never fail to utter the cry of David, "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy and thy truth's sake."

The whole number received to this church, is, original members five ; previous to Mr. Reed's installation, thirty ; during his ministry, eleven ; during Mr. Smith's ministry, eighty-nine ; since the present pastor's installation, three hundred and thirty-six ; total, four hundred and seventy-one. Of the whole number, twenty-three only (if I am correctly informed) have died. Eighteen have died since July, 1831 ; most of them firm in the faith of Christ, and with hopes full of immortality. About eighty have received letters of recommendation and become connected with churches to which they have removed ; four have been excommunicated ; and three hun-

dred and sixty-four are now members ; about forty of whom are non-residents. There are now about two hundred and seventy families connected with this congregation. I have baptized one hundred and fifty-eight adults, and one hundred and fifty-three children, total 311. Fifty adults and eighty-six children were baptized by my predecessors. Total baptisms four hundred and forty-seven. Since my connection with this people, I have married one hundred and twenty-eight couple, an average of about 13 couple a year.*

During the last ten years, the other evangelical churches in this place have shared largely also in the effusions of the Holy Spirit ; and though I am not able to state the definite number of hopeful conversions to God in this village within this period, I think it may safely be estimated at more than one thousand. "What hath God wrought !"

It has already been mentioned that a Sabbath School was organized in the early years of this church. This Institution has been continued, with growing numbers and increasing usefulness to the present time ; and during ten years past, it is not recollected that the Sabbath School has failed of being assembled for a single Sabbath ; nor has the pulpit been unsupplied for a single half day, in that time. In the summer of 1840, the number actually present at the Sabbath School, at one time, exceeded five hundred. And the average number present, during the summer of that year was from four to five hundred. The whole number belonging to the school in 1840, was about six hundred and fifty. The instructions given in the school, have been greatly blessed of God. In every revival with which this people has been visited, the Sabbath School has largely shared. Nearly half of those added to the church in 1840, were previously members of the Sabbath School. A similar remark applies to all previous revivals. We hope the time is near, when the whole congregation, indeed the whole community, will be connected with the Sabbath School.

In this sketch of our Ecclesiastical History, I must not omit a brief notice of the early benefactions of others bestowed upon this people, nor of the later benefactions of this people bestowed upon others. Mention has already been made of early aid from Missionary Societies. In 1817 the Mass. Missionary Society voted \$80 ;

*For several years past, the annual number of marriages in this town, has been about sixty-five couple.

in 1818, \$64; in 1819, \$100; in 1820, \$96; in 1821, \$48; and in 1822, \$80. For a number of years aid was received from the avails of the parsonage formerly occupied by Rev. Mr. Brett, amounting in all to about \$500. In July, 1822, the Society for promoting christian knowledge, offered this church \$500, on condition that they would settle a minister. The offer was at first declined, but the next year, on the settlement of Mr. Reed, was accepted; and for two years, a proportional part of that sum was received. As Mr. Reed was then dismissed, I am unable to determine whether the remainder was received or not. In the years 1826, '27, '28 and '29, \$100 a year were received from the Massachusetts Missionary Society. After this the church and society were able to stand alone. Thus for ten or twelve years the pecuniary resources of this church and congregation were supplied in part by the friends of Home Missions abroad; without which the ordinances of the Gospel, in all probability, would not have been sustained in this congregation, and for which many thanks are due to God, and the benevolent who afforded their timely assistance. Since 1829, no aid has been received from abroad; but on the other hand aid has been freely, I may say liberally, imparted to others. In 1832, the church voted to make collections six times a year, i. e. once in two months, for the various prominent objects of benevolence, to wit: Foreign and Home Missions, the Sabbath School, Tract, Bible, and Education Societies. The following year the vote was repeated, and at length this was settled as the course of annual operations; and in every instance, when the time has arrived for an effort in behalf of a particular cause, a collection has been made, and usually with good success. And I believe it may be truly said that many among us are cheerful benefactors, and have learned "that it is truly more blessed to give than to receive."*

Since this church was organized, eight brethren have sustained the office of Deacon, all of whom still survive, and all but two of whom were inducted into office according to Apostolic rule, by prayer and the laying on of hands.† Five of them, having removed

*Within ten years this church and congregation have contributed to various objects of christian benevolence more than four times the amount of all the aid they ever received while in their weakness.

† The names of the deacons are as follows :—

from town, resigned their office, and there are only three deacons of the church at the present time.‡

In 1820, I have before stated, there was no meeting house in this village, except the one which stood on the State line. That has since been taken down, and eleven others have been erected, three of which, having been found too small, have been converted to other uses. Eight of the eleven are still in use ; most of them are large, and all of them are neat, substantial, commodious structures for public worship.

There are now in this village eleven congregations. The statistics of their history will be given, on the authority of their own ministers, or other leading members.

The Friends commenced public worship here in 1819. Benjamin Buffington, who is one of our oldest citizens, was then and continues to be their minister. Their first meeting house was built in 1821. It was removed, and their present house was erected in 1836. They have one hundred and thirty-four members, and forty families.

The statistics of the Congregational Church and Society having been already given, need not be repeated.

The Baptist Church was organized in 1781, and was located at the Narrows, two miles East of this village, where their first meeting house stood. It was called the Second Baptist Church in Tiverton, till 1825, when the church and congregation removed to the village, since which the church has taken the name of the First Baptist Church in Fall River. Their first meeting house in the village was erected in 1828, and occupied till last year, when their present house was built, and dedicated Sept. 16, 1840. They number 275 families, and 603 communicants ; a portion of their communicants reside in the region around this village. Their Society was incorporated June 1831. They have enjoyed the labors of four regular pastors : Rev. Messrs. Amos Burroughs, Job Borden, Brad-

	ELECTED.	RESIGNED.
Sylvester C. Allen,	October 17, 1821,	March 16, 1835.
Richard Durfee,	December 1, 1822,	
Mathew C. Durfee,	August 19, 1833,	Sept. 19, 1836.
Benjamin S. Bourne.	December 16, 1833,	May 19, 1834.
David Anthony,	October 20, 1834,	
Samuel L. Whipple,	August 15, 1836,	Nov. 3, 1839.
Leander P. Lovell,	August 15, 1836,	
Philip R. Bennett,	November 14, 1836,	Sept. 18, 1837.

‡It is a noticeable fact that no Deacon of this church has departed this life ; and also, that no minister of our denomination, nor, so far as I am informed, of any denomination, has died in the town since it was incorporated.

ley Minor, and Asa Bronson; the present pastor. They have had two assistant pastors, Messrs. James Boomer and A. A. Ross, both of whom were assistants to Mr. Borden, who was entirely blind for forty years, and during his whole ministry. Their Sabbath School in the village numbers 617; the average attendance in 1840, was 415.

The Methodist Church was formed in 1826. Their first meeting house was built in 1827, and dedicated in December of that year. Their present house was built in 1839, and dedicated in February, 1840. Their Society was incorporated January, 1839. They have had eleven ministers, namely: Rev. Messrs. N. B. Spalding, E. T. Taylor, E. Blake, D. Webb, I. M. Bidwell, S. B. Hascall, M. Staples, J. Fillmore, H. Brownson, P. Crandall, and J. Bonney, their present pastor. They number 225 communicants and 100 families. Their Sabbath School numbers 220, and the average attendance for 1840, was about 160.

The Christian Church was organized April, 1829. Their house was built in 1831, and dedicated September 26th of that year. Their Society was incorporated June 1831. They have had eight ministers, to wit: Rev. Messrs. Joshua V. Himes, Benjamin Taylor, H. Taylor, James Taylor, Simon Clough, Mr. Lane, A. G. Cummings, and Jonathan Thompson, who has left within a few days. The number of members in full communion is 426, and of families, 140. Their Sabbath School numbers 264, and the average attendance for 1840, was 170.

The Unitarian Society was incorporated March, 1832. They purchased and occupied the meeting house formerly belonging to the Congregational Church; and their first minister, Rev. George W. Briggs, was installed Sept. 24, 1834. He was dismissed November, 1837. Rev. A. C. L. Arnold was installed March 23, 1840. Their present meeting house was built in 1834, and dedicated January 28, 1835. Their present number of communicants is thirty, and of families ninety-five. Their Sabbath School numbers 100, and the average attendance for 1840, was 50.

The Episcopal Church was organized July 15, 1836, and is called "The Church of the Ascension." Their Society was incorporated in 1837. Two ministers have labored stately with them,—Rev. P. H. Greenleaf, and their present minister, Rev. George M. Randall, whose labors commenced July, 1838. They have purchased the house lately occupied by the Baptist Church, which was conse-

crated August, 1840. They number 60 members in communion, and 40 families. Their Sabbath School has 130, and an average attendance of about 100.

The Associate Presbyterian Church was organized in August, 1837. They have no minister, and no meeting house, and for some time past have discontinued public worship, or met only occasionally.*

The Catholics, who are chiefly Irish immigrants, have a house for worship, which was built in 1836-7. They number about 110 families, and from 200 to 220 in their Sabbath School.

In March, 1840, a Universalist Society was formed, belonging to which are 27 members, 35 families, and 35 Sabbath School teachers and pupils. They have no school in the winter. No church is formed. They have had preaching the year past, but now they have no stated preacher, and no meeting house.

There are three families residing here, who are connected with the New Jerusalem Church in Bridgewater. They commenced holding meetings at a private house in 1839, and still continue them.

Thus while three or four of the Congregations in this village are small, most of the others are large; and they are composed of a young, intelligent and enterprising population. From the foregoing statistics, it appears that the number of members, in eight of the churches, is one thousand eight hundred and seventy-five; and that the number of families nominally connected with the eleven congregations, is one thousand one hundred and ten. This is nearly equal to the whole number of families in the village and vicinity. Most of the families among us consider themselves as nominally connected with some congregation; though many, (it is believed not less than 200 families,) rarely, if ever attend public worship.

It appears, moreover, that 2,281 are enrolled in the several Sabbath Schools, and that the aggregate average attendance in them is 1,573.

It may be added, that though this people are divided into so many sects,—each of which is neither slow nor timid to assert and defend its distinctive doctrinal peculiarities,—yet perhaps there is no town in New England where more general harmony prevails, or kinder neighborhood intercourse is enjoyed, or where the members of different denominations shake hands more cordially.

*This Church was subsequently disbanded.—PUB.

It is time to close this discourse. My brethren and friends, all earthly things are changing, fading, vanishing away. One generation goeth, and another cometh. "Our fathers, where are they?" We shall presently follow them, and our children, in turn, will soon lie quietly in the dust, by our side. In a little while we shall walk these streets and meet in these temples no more.

I have spoken of the origin, progress, present condition, and people, of this new and thriving place. But notwithstanding these ever falling waters, and these granite buildings, and all this iron machinery, and every thing that looks so strong and permanent around us, the time may come when this village shall be razed from its deepest foundations. Where are the people of former ages? They all sleep in the dust. Where are the mighty works which their enterprise and industry produced? They have long ago tumbled into ruin. Where is Babylon, "The glory of the Chaldees' excellency," with her broad walls and lofty terraces? Where is No, [Thebes,] populous No, with her hundred gates and her temples of massy stone? Where is Ninevah, that exceeding great city, of three days' journey about, with her 1,500 towers, 400 feet in height? They are gone, gone forever; and the spots where they respectively stood are hardly known. And what shall be the future history of this, our village? Who can ask this question? Who of us can anticipate the answer to this question, without deep solicitude? For myself, I may be allowed to say, that having spent nearly ten years of my life on this spot, and in devoting my best energies to the service of this people, I feel an interest in the future prosperity and glory of Fall River, felt for no other place on earth.

In conclusion, then, let me urge my beloved brethren and sisters in Christ, and the whole people of my charge, and all my respected neighbors of other congregations, "to fear God and keep his commandments." If the Lord be honored; if his Sabbaths be kept holy; if his word be studied and obeyed; if profanity, and intemperance, and injustice, and all immorality be put away, and truth, and purity, and piety prevail; if the family altar be set up and kept up in our houses; if our fathers and mothers, following Jesus Christ and him crucified,

• "Allure to brighter worlds, and lead the way;"

if our "young men and maidens" seek the Lord, and praise His name; if our children are "trained up in the way they should go,"

and consecrate the dew of their youth to Him who requires the heart ; then this village will grow, and live, and be the blessed dwelling place of many generations yet unborn. And, beloved, we will cleave to the precious and consoling assurance that God, who has shown us that he is rich in mercy, will yet pour forth more copious showers of grace ; and that every soul in this place may be turned "from the error of his ways to the wisdom of the just." You will join me in the prayer, that those who are in infancy and youth, and all who shall rise up in our places, when we are dead and in the dust, may serve God with greater zeal and fidelity than we have done ; and that the bright sun, which shall not go down for a thousand years, may rise early and shine without a cloud upon this our goodly heritage. Then, when we are gone, men more devoted to the interests of truth and piety will occupy our places, and more fervent prayers than ours will ascend from this favored spot. Then these little elms,* that now wave in the breeze, will spread their majestic branches over a people whom the King of Zion will delight to honor. Then the thousands of Israel, while they bow before the throne of mercy, with a fervor of faith and devotion kindled by the full beams of millennial glory, will here dwell in harmony and love, and divine influence will come upon Fall River "as the dew of Hermon, and as the dew that descended upon the mountains of Zion, where the Lord commanded His blessing, even life forevermore."

*Main Street was set with two rows of elms in 1840.

APPENDIX.

NOTE A—PAGE 19.

A late writer, speaking of Col. Church, says:—"Of all the English who bore commands during the great Indian war, none was so much feared, so much respected, and finally so much beloved by them, as this terrible and triumphant enemy. In conducting such wars, he was unrivalled; though many have acquired much reputation for their skill in managing and fighting Indians, none have exhibited a genius or an aptitude equal to Church. Anthony Wayne and Andrew Jackson have received their full share of fame for their skill and their knowledge in directing the operations of this, the most dangerous and dreadful of all the modes of war; but they were never placed in such perils and difficulties as were encountered and overcome by Benjamin Church."

Benjamin Church was born at Duxbury, 1639. He married Alice Southworth, grand-daughter of the distinguished wife of Gov. Bradford,—by whom he had five sons and two daughters. The wife of the late Deacon Sylvester Brownell, of Little Compton, was his great-grand-daughter.

NOTE B—PAGE 19. DEED OF THE FREEMEN'S PURCHASE.

"Know all men by these Presents, that we, Ossamequin, Wamsitta, Tattapanum, natives inhabiting and living within the government of New Plymouth, in New England, in America, have bargained, sold, enfeofed and confirmed unto Capt. James Cudworth, Josiah Winslow, Constant Southworth, John Barnes, John Tesdale, Humphrey Turner, Walter Hatch, Samuel House, Samuel Jackson, John Damon, Mr. Timothy Hatherly, Timothy Foster, Thomas Southworth, George Watson, Nathaniel Morton, Richard Moore, Edmund Chandler, Samuel Nash, Henry Howland, Mr. Ralph Patridge, Love Brewster, William Paybodie, Christopher Wadsworth, Kenelme Winslow, Thomas Bourne, John Waterman, the son of Robert Waterman; and do by these presents bargain, sell, enfeof and confirm from us, our heirs, unto James Cudworth, Josiah Winslow, &c., and their heirs, all the tract of upland and meadow lying on the easterly side of Taunton river, beginning or bounded

toward the South with the river called the Falls, or Quequechand, and so extending itself northerly until it comes to a little brook, called by the English by the name of Stacey's Creek, which brook issues out of the woods into the marsh or bay of Assonet, close by the narrowing of Assonate Neck, and from a marked tree near the said brook at the head of the marsh, to extend itself into the woods on a northeasterly point four miles, and from the head of said four miles on a strait line southerly until it meet with the head of the four mile line at Quequechand, or the Falls aforesaid; including all meadows, necks, or islands lying and being between Assonate Neck and the Falls aforesaid, (except the land that Tabatacason hath in present use,) and all the meadows upon Assonate Neck, on the South side of the said Neck. And all the meadow on the westerly side of Taunton river from Taunton bounds round until it comes to the head of Weypoyset river; in all creeks, coves, rivers, and inland meadow not lying above four miles from the flowing of the tide in; and for the consideration of twenty coats, two rugs, two iron pots, two kettles and one little kettle, eight pair of shoes, six pair of stockings, one dozen of hoes, one dozen of hatchets, two yards of broadcloth, and a debt satisfied to John Barnes, which was due from Wamsitta unto John Barnes before the 24th of December, 1657; all being unto us in hand paid; where-with we, the said Ossamequin, Wamsitta, Tattapanum, are fully satisfied, contented and paid, and do by these presents exonerate, acquit, and discharge [here all the grantees are again named] they and either of them and each of the heirs and executors of them forever. Warranting the hereof from all persons from, by, or under us, laying any claim unto the premises from, by, or under us, claiming any right or title thereunto, or unto any part or parcel thereof, the said [grantees] to have and to hold to them and their heirs forever, all the above upland and meadow as is before expressed, with all the appurtenances thereunto belonging, from us, Ossamequin, Wamsitta, and Tattapanum, and every of us, our heirs, and every of them forever, unto them, they, their heirs, executors, administrators and assigns forever, according to the tenure of East Greenwich, in free soccage, and not in capite nor by knight's service.

Also, the said Ossamequin, Wamsitta, and Tattapanum, do covenant and grant that it may be lawful for the said [grantees] to enter the said deed in the Court of Plymouth, or in any other court of record provided for in such case; in and for the true performance whereof, Ossamequin, Wamsitta and Tattapanum have hereunto set our hands and seals, this 2d day of April, 1659.

WAMSITTA, his X mark. (S.)
TATTAPANUM, her X mark. (S.)

Signed, sealed and delivered in presence of

THOMAS COOKE,
JONATHAN BRIGD,
JOHN SASSAMON.

Ossamequin never signed the deed. It was acknowledged June 9, 1659, by Wamsitta and the Squaw Tattapanum, before Josiah Winslow and Wm. Bradford, Assistants."—[*Vide Baylies' History of Plymouth, vol. 2d, part 4, p. 67.*

NOTE D—PAGE 21.

The following is a copy of the grand deed of POCASSET—now Tiverton :

"To all to whom these presents shall come, Josiah Winslow, Esq., Governor of the Colony of New Plymouth, Major Wm. Bradford, Treasurer of the said Colony, Mr. Thomas Hinckley and Major James Cudworth, Assistants to the said Governor, send Greeting; and whereas we, the said Governor, Treasurer and Assistants, or any two of us, by virtue of an order of the General Court of the Colony aforesaid, bearing date November, A. D. 1676, are empowered in the said Colony's behalf to make sale of certain lands belonging to the Colony aforesaid, and to make and seal deeds for the confirmation of the same, as by the said order remaining on record in the said Court rolls more at large appeareth; now, know ye that we, the said Governor, Treasurer and Assistants, as agents, and in behalf of the said Colony, for and in consideration of the full and just sum of one thousand and one hundred pounds in lawful money of New England, to us in hand, before the ensembling and delivering of these presents, well and truly paid by Edward Gray, of Plymouth, in the Colony aforesaid; Nathaniel Thomas, of Marshfield, in the Colony aforesaid; Benjamin Church, of Puncatest, in the Colony aforesaid; Christopher Almy, Job Almy and Thomas Waite, of Portsmouth, in the Colony of Rhode Island and Providence Plantations; Daniel Wilcox, of Puncatest, and William Manchester, of Puncatest, in the Colony of New Plymouth aforesaid, with which the said sum, we, the said agents, do acknowledge to be fully satisfied, contented and paid, and thereof do acquit and discharge the said [grantees] and their heirs, executors, administrators and assigns forever; by these presents have given, granted, bargained, sold, aliened, enfeofed and confirmed; and by these presents for us and the said Colony of New Plymouth, do freely, fully and absolutely give, grant, &c., to the said [grantees] all those lands situate, lying and being at Pocasset, and places adjacent in the Colony of Plymouth aforesaid, and is bounded as followeth:—Northward and westward by the Freemen's lot, near the Fall River; westward by the Bay or Sound that runneth between the said lands and Rhode Island; southward partly by Seaconnet bounds, and partly by Dartmouth bounds, and northward and eastward up into the woods till it meets with the lands formerly granted by the Court to other men, and legally obtained by them from the natives, not extending further than Middlebury town bounds and Quitquissit ponds." [Several small reservations previously sold are here named, and the deed proceeds in the usual form, and adds] "that is to say, to the said Edward Gray nine shares or thirtieth parts; to the said Nathaniel Thomas five shares or thirtieth parts; to the said Benjamin Church one share or thirtieth part; to the said Christopher Almy three shares and three-quarters of one share; to the said Job Almy three shares and one-quarter of a share; to the said Thomas Waite one share; to the said Daniel Wilcox two shares; to the said William Manchester five shares." [The rest of the deed is in the usual form of a warrantee deed.]

Signed, sealed and delivered in the presence of witnesses, March 5, 1779-80.

JOSIAH WINSLOW, Governor.
WM. BRADFORD, Treasurer.
THOMAS HINCKLEY, } Assistants.
JAMES CUDWORTH, }

Acknowledged March 6, 1679-80.

NOTE E—PAGE 21.

"Nov. 1, 1700. Know all men by these presents, that whereas we, Josiah Winslow, Robert Durfee and Henry Brightman, being chosen agents by the proprietors of Freetown; and Christopher Almy, Samuel Little and Richard Borden, being chosen agents by the proprietors of Tiverton, to run and settle the purchase bounds between the aforesaid Freetown and Tiverton; we have accordingly performed the same as followeth: beginning at a cleft rock on the East side of the country road, near the Fall River, said rock being the bounds of the Freeman's first lot; and from said rock ranging Southwest and by West to the river at the westerly side of the country road, and from thence the river to be the bounds westerly unto Taunton river; and from the aforesaid rock, ranging East Southeast four miles into the woods by a range of marked trees unto a heap of stones with several trees marked about it; and from said heap of stones ranging Northeast and by North one degree northerly by a range of marked trees unto a stone set in the ground, with other stones laid about it, being the head of the four mile line from Stacy's creek; said range to extend till it meet with Middlebury town bounds. These aforementioned boundaries, thus run and settled, we do mutually agree, shall be the perpetual bounds between the land of the aforesaid proprietors of Freetown and the proprietors of Tiverton.

In witness whereof, we, the aforesaid agents have hereunto jointly and severally set our hand the day and year first above written.

Signed and delivered in presence of us. }
 JACOB SAMSON, }
 his }
 SAMUEL X SHERMAN. }
 mark.

HENRY BRIGHTMAN,
 ROBERT DURFEE,
 JOSIAH WINSLOW,
 RICHARD BORDEN,
 CHRISTOPHER ALMY,
 SAMUEL LITTLE.

NOTE F—PAGE 23.

A few words are necessary to explain, what is to be understood by OLD STYLE and NEW STYLE.

The Julian Calendar proceeded on the supposition that a year is 365 days and 6 hours; whereas in truth, an annual revolution of the sun is performed in 365 days, 5 hours, 48 minutes and 45 1-2 seconds; so that the Julian civil year was too long, and exceeded the solar year by 11 minutes and 14 1-2 seconds; which, in about 130 years amounted to one day. Pope Gregory XIII. corrected the error, in 1582. The time, as computed by the Julian method (which is called Old Style,) had then advanced ten days beyond the true time. He ordered that ten days should be suppressed, and that thenceforth three days should be dropped every 400 years, which would be nearly equivalent to one day in 130 years.

The year under the Old Style began the 25th of March: he ordered that

it should begin the 1st of January. This new reckoning was called New Style. It was not adopted in England and this country till 1752, when the error had reached eleven days. In old records, deeds and other papers, we find, between 1st of January and 25th of March, double dates, as Jan. 17, 1717-18, which means 1717 Old Style, and 1718 New Style. Another perplexity often arises from not recollecting that January and February were the latter part of the year. For instance, a distinguished man, who died a hundred years ago in February, it was said preached an ordination sermon in July of the same year, which was true, reckoning according to Old Style. Another example: King George III. in May, 1746, ordered Tiverton to be set to Rhode Island, and the Legislature afterwards, in obedience to that order, in January of the same year, incorporated anew the town of Tiverton. The act of incorporation took place the latter end of the year 1746, Old Style, or the beginning of the year 1747, New Style. The practice of double dating between 1st of January and 25th of March, was dropped after 1752.

NOTE G—PAGE 37.

The General School Committee chosen annually by the town of Fall River, and the sums voted to be raised for the support of the Public Schools, are as follows :—

1826—Joseph Hathaway, James Ford, Jason H. Archer, John Lindsey, Wm. B. Canedy. \$600 voted.

1827—James Ford, Joseph Hathaway, Jason H. Archer, John Lindsey, Wm. B. Canedy. \$1,288 voted.

1828—Thos. M. Smith, Arthur A. Ross, Edward T. Taylor, James Ford, John Eddy. \$1,200 voted.

1829—James Ford, Thos. M. Smith, Arthur A. Ross, Hezekiah Battelle, John Eddy. \$1,200 voted.

1830—Thos. M. Smith, Jason H. Archer, Arnold Buffum, Foster Hooper, Thomas Wilbur. \$1,200 voted.

1831—Foster Hooper, Thos. M. Smith, Thomas Wilbur, Bradley Miner, Leander P. Lovell. \$2,000 voted.

1832—Thomas Wilbur, Orin Fowler, Harvey Chace, Bradley Miner, Nathan Durfee. \$2,500 voted.

1833—Orin Fowler, Harvey Chace, Nathan Durfee, Thomas Wilbur, Harvey Harnden, James Ford. \$3,000 voted.

1834—Orin Fowler, Asa Bronson, Harvey Chace, Philip R. Bennett, Thomas Wilbur, Nathan Durfee. \$3,000 voted.

1835—Orin Fowler, Asa Bronson, Simon Clough, George W. Briggs, Nathan Durfee, James Ford. \$3,500 voted.

1836—David Anthony, James Ford, Harvey Chace. \$3,500 voted.

1837—James Ford, Joseph F. Lindsey, Benjamin B. Sisson, George W. Briggs, Orin Fowler. \$4,250 voted.

1838—Joseph F. Lindsey, James Ford, Benjamin B. Sisson, Orin Fowler, Eliab Williams. \$4,000 voted.

1839—Orin Fowler, Asa Bronson, James Ford, Eliab Williams, Joseph F. Lindsey. \$4,500.

1837—Micah H. Ruggles, Cyrus Alden, John Eddy, Constant B. Wyatt, Richard C. French, Philip S. Brown.

1838—Frederick Winslow, Benjamin B. Sisson, Philip S. Brown, Hezekiah Battelle.

1839—Micah H. Ruggles, Iram Smith, G. Brightman, 2d, John A. Harris.

1840—John Eddy, Perez Mason, Nathan Durfee, Enoch French.

1841—Nathan Durfee, Job B. French, Lindon Cook.

NOTE K—PAGE 40.

The petition referred to on page 40, is omitted for want of room.

NOTE L—PAGE 44.

The Rev. Silas Brett had eight children, five sons and three daughters, to wit: Olive, born 1749; Joshua Howard, 1751; Susannah, 1753; Thankful, 1755; Silas, 1757; Ebenezer, 1761; Calvin, 1763; Silas, 1767. Joshua Howard Brett was a respectable physician; settled first at Assonet; then in Delaware county, New York, where he died 1822. Calvin, who resides at Easton, is the only one of the above now living.

First Generation.	2d Gener'n.	Third Generation.	Fourth Generation.
<p>GENEALOGY OF THE FAMILY OF THOMAS DURFEE,</p>	<p>Benjamin..</p>	<p>James, born Aug. 23, 1701, Ann, January 11, 1703, Hope, January 7, 1705, William, Dec. 5, 1707, Benjamin, Jan. 5, 1709, Mary, Jan. 30, 1711, Lusannah, Jan. 28, 1713, Martha, July 15, 1719, Hon. Thomas, Nov. 5, 1721,</p>	<p>Hope, born Joseph, Apr Nathan, Ap Benjamin, B Prudence, S Abigail, Au Charles, No Lusannah, N Nathan, 176 James, 1768 Thomas, Jan Samuel, Au</p>
		<p>Richard, Nov. 9, 1723.</p>	<p>Ephraim, Sarah, Deacon Ric Rebecca,</p>

Thomas Durfee, the first of the name in this region, and, (as is believed,) the ancestor of the family, was born in Portsmouth, Rhode Island. He purchased, in 1680, one-sixtieth of the town of Tisbury, Massachusetts, for £34. This land he gave to his son Benjamin, in 1712, who then resided near the town of Tisbury. Benjamin Durfee died January 6, 1754, aged 74. His wife Prudence died March 11, 1733, aged 50. He was a member of the Governor's Council three years, of the Senate seven years a member of the Council, or of one branch of the Legislature of Massachusetts. (Benjamin Durfee, fourth generation from John Borden,) was born August, 1731, and died July, 1802.

In the early records of Freetown, Robert Durfee is repeatedly mentioned. He was a member of the Freetown Society.

Generation.	Fifth Gen.	Sixth Gen.	Seventh Gen.	Eighth Gen.
September, 1748,	Children.	Grand Child.		
il, 1750,	do.	do.	Great Grand	Great Grand
il, 1752,			Children.	Grand Ch'n.
ay, 1754,	do.	do.	do.	
eptember, 1756,	do.	do.	do.	
gust, 1758,				
ember, 1761.	do.	do.	do.	
ovember, 1764,	do.			
6,	do.	do.		
	do.	do.		
uary, 1771,				
gust, 1773,	do.	do.		
ard,	do.	do.	do.	
	do.	do.		

estor of most who bear his name in this vicinity, lived and died at erton, of William Manchester, one of the eight original proprietors, for ot where Dea. Richard Durfee, his grandson, now resides. Benjamin , aged 52. Hon. Thomas Durfee, son of Benjamin, was much in public , years; and of the House of Representatives twenty years; in all thirty etts. He died July, 1796, aged 75. His wife Patience, (who was the aged 71.

s of another family, and his descendants, it is said, removed to Mid-

MASSACHUSETTS AND RHODE ISLAND

Boundary Question.

After a controversy between Massachusetts and Rhode Island of almost two hundred years' duration, the Supreme Court of the United States has made a final decision in regard to the respective boundaries of the two States. As the citizens of Fall River have been particularly interested in this subject, from their connection with it in 1846, and as the decision of the Court will very materially influence the future of our city, it is proposed to give a short, concise account of the leading events in the history of this controversy,—more particularly of such as had reference to places in or near Fall River.

In November, 1620, two months subsequent to the sailing of the Mayflower, James, I., King of England, by a charter generally called the Great Patent or Charter of New England, granted to the Plymouth Company, or the Council at Plymouth, in England, the government of a tract of country in America, included between the 40th and the 48th degree of North latitude, and between the Atlantic and "Western" Oceans; this tract to be called New England.

Our Pilgrim fathers, the pioneers in the settlement of the country thus chartered, formed their own compact of self-government in November, one month before landing at Plymouth, and they continued to act under this compact, with no legal right to the country in which they governed, until 1629, when the Council at Plymouth (Eng.) granted a charter to William Bradford and his associates, in which the boundaries of that part of New England subsequently known as Plymouth Colony, were defined. One-half of the waters mentioned as the Narragansett River, formed her Western limit.*

*All the territory included in this charter was purchased of the Indians by the Colonists. The Mount Hope country, (now Bristol,) afterwards confirmed to the Colony by Charles II., was conquered from Philip in 1667.

No proof can be obtained of the confirmation of this charter by the Crown, but the Colonists were recognized as a government by the Kings of England, and continued to hold and exercise jurisdiction over the territory mentioned, for more than one hundred and sixteen years.

In 1643, the Earl of Warwick, and others, granted to Roger Williams the first charter of Rhode Island. This charter did not conflict with the claims of Plymouth; but in 1663, Charles II. granted another patent to the citizens of Rhode Island, by which some parts of the eastern boundary of that Colony were extended three miles to the east and northeast of Narragansett Bay; all of which territory was claimed by Plymouth.

Plymouth immediately took measures to secure her rights, by application to King Charles, who accordingly appointed commissioners in 1664. These commissioners reported in favor of Plymouth, and their decision was confirmed by the King. From this time until 1746, the disputed territory was governed in accordance with this decision—Plymouth Colony exercising jurisdiction over the tract granted in her first patent, until 1691, when, by a charter from William and Mary, it was united with other territories, to form the Province of Massachusetts. The boundaries remained unchanged, and for the following fifty-five years it was under the government of Massachusetts. Thus for one hundred and sixteen years the boundary of Plymouth, as established by her original charter in 1629, was recognized and confirmed as the true boundary between Massachusetts and Rhode Island.

In 1740, however, Rhode Island again applied to the Crown for a re-examination of her eastern boundary. She could have had no other encouragement to hope for a successful result of such an application, than the known disposition of England to contract, as much as possible, both the territorial and civil rights of Massachusetts,—a disposition which had just been shown in the settlement of the boundary between that province and New Hampshire. As this settlement gave to New Hampshire more territory than she claimed, Rhode Island had reason for expecting that she too would obtain some advantage by again agitating this question.

In response to the application of Rhode Island, George II. appointed fifteen commissioners, eight of whom met at Providence in 1740, and there examined the claims of both parties. After a ses-

sion of nearly three months, they made their award, which, although favorable to Rhode Island, was appealed from by both Provinces. This award, nevertheless, was confirmed by the King in 1746. By this decision Little Compton, Tiverton, Bristol, Barrington, Warren and Cumberland, were added to the territory of Rhode Island. For marking the boundaries thus decided upon, commissioners were to be appointed by Rhode Island and Massachusetts, with instructions to run six straight lines (each extending three miles into the territory formerly claimed by Massachusetts,) from points mentioned on Providence River and Narragansett Bay; the terminations of these six lines to be united by other straight lines, which would form the required boundary.

When this business came before the next session of the Massachusetts legislature, it was found that Rhode Island had already appointed commissioners, who, without waiting for the action of Massachusetts, had run the lines, *ex parte*. Massachusetts (supposing that they had, as they professed to have done, marked the boundary in accordance with the decision of the King,) took no measures for having it examined until 1791, when, in consequence of renewed difficulties, she appointed commissioners, who were empowered to ascertain, run and mark (in conjunction with similarly appointed commissioners from Rhode Island,) the boundary between the two States, in accordance with the directions of the King in 1746, *if such directions could be mutually understood*.

These commissioners proceeded to measure the lines previously run by the *ex parte* commissioners of Rhode Island, and found that in every case they infringed upon the territory of Massachusetts, from eight to one hundred and sixty-eight rods. There was also a disagreement between them as to the proper point of commencing the measurement of that line which forms the southern boundary of Fall River. They could come to no decision in regard to a part of the boundary, and reported thus to their respective legislatures.

Again in 1844, six commissioners (three from each State) were appointed by Massachusetts and Rhode Island, and authorized to establish the true boundary line from the Atlantic Ocean to Burnt Swamp Corner. Two of the Massachusetts commissioners and the three from Rhode Island came to the same conclusion as to the proper line, and their report, with that of the minority, was presented to the legislature on the 13th of January, 1848. When matters had pro-

ceeded thus far, and the question which had been agitated for two hundred years was apparently about to be settled, its decision was again delayed.

At this time the townsmen of Fall River appointed Orin Fowler, Foster Hooper and Phineas W. Leland, a committee to petition the Massachusetts legislature not to allow any settlement of the boundary less advantageous than that granted by George II. in 1741. The question in which Fall River felt particularly interested, was in regard to the proper position of one of the three mile lines, which, as run by the *ex parte* commissioners of Rhode Island, passed through the town, but which it was now claimed should have been run farther to the south. The facts in the matter were as follows:—In their award of 1741, the King's commissioners gave special directions in regard to the points from which measurements were to be made in finding and marking the true boundary. These directions all subsequent commissioners professed to follow; but the petitioners of Fall River claimed that they had not done so in respect (among other points) to one mentioned in the King's award as "a certain point four hundred and forty rods to the southward of the mouth of Fall River," from which a line was to be run three miles toward the east, forming the northern boundary of that part of Rhode Island.

In measuring this 440 rods, the *ex parte* commissioners of 1746 "measured round a cove or inlet, and followed the sinuosities of the shore" until they reached a point from a quarter to a half mile farther north than if the same distance had been measured in a straight line. From this point they extended the three mile line, running it through the village of Fall River, and the boundary thus established had since remained unchanged.

The Fall River petitioners claimed, and gave reason for such claim, that George II., in his decision of 1746, designed that the point from which to run the three mile line should be 440 rods in a *direct* line from the mouth of the Fall River. They showed that in making these measurements as they had, the Rhode Island commissioners added to their State a thickly settled territory, with about fifteen hundred inhabitants, and a taxable property valued at nearly half a million of dollars; when, if the measurements had been made in straight lines, not only would the designs of George II. and his commissioners have been carried out, but Fall River would have been brought within the bounds of one State, with no danger of its

thickly settled territory being again placed under a divided jurisdiction.

In consequence of facts and arguments presented by the Fall River petitioners, the Massachusetts legislature refused to ratify the decision of their commissioners. Soon after, in 1852, the two States filed bills of equity, thus transferring the question under dispute to the Supreme Court, agreeing to conform to whatever decision it should arrive at.

In 1860 the Supreme Court appointed engineers, with instructions to measure and mark a described line. This line in 1861 was established by the decree of that Court, as the true boundary between the two States, this decree to take effect in March, 1862. In its decision, the Court granted the full claim of neither State. Not professing to run the line in accordance with the decision of the King's commissioners of 1741, it placed it so as to give, as far as possible, an undivided jurisdiction to densely populated districts—as Fall River and Pawtucket,—without infringing upon the rights of either party.

The boundary, as marked, passes between Fall River and Tiverton, and so far as respects the present boundary of the City of Fall River, is described as “crossing Mount Hope Bay to the westerly end of the line dividing Fall River and Tiverton, where the same intersects low water line of said Mount Hope Bay. Thence easterly, following said dividing line between Fall River and Tiverton, passing through the middle of a town way on the north side of a farm belonging to John Chase, and through the southerly end of Cook Pond to a line passing through the middle of a highway eight rods wide. Thence running southerly through the centre of said eight rod highway, to a point in line with the stone wall on the northerly side of the farm of Edmund Estes. This wall is easterly of the Stafford road, so called. Thence running easterly in line with said wall to a point in line of highest water mark on the westerly shore of South Watuppa Pond. Thence southerly by line of highest water mark of said Watuppa Pond and of Sawdy Pond and of the streams connecting them to the most southerly end of Sawdy Pond, where it meets the line of the westerly side of the Town of Westport.

By this change of boundary, Massachusetts acquires a territory the area of which is about eleven square miles. Of this about nine square miles, with a population of 3,593, and a taxable property of \$1,948,378, are embraced within the limits of the City of Fall River.

THE GREAT FIRE OF 1843.

Sunday, July 2d, 1843, will always be referred to by the inhabitants of this city, as a day on which occurred one of the most memorable events recorded in the history of Fall River. It furnishes a date from which incidents are often reckoned, and "before the fire" and "after the fire" are terms well understood and in common use among the people. The direct influence and effect of that event are seen and felt at the present time. The fire-bell never strikes without awakening a remembrance of the disastrous results which once followed such an alarm; and whether at mid-day or mid-night, the alarm is scarcely sounded before our firemen are at their posts, our steam and hand engines in working order, and our streets filled with anxious and interested "lookers on." All this gives to our citizens a feeling of security which they could not have felt on that Sabbath afternoon when they were called from their places of worship to arrest a great conflagration with a comparatively inefficient fire department.

During a part of the day on which the fire occurred, the mercury stood at 90°. Every thing was dry and parched, after a long drought; the water was shut off from the stream, that labor might be performed in its channel; and a high wind was blowing from the southwest, tending greatly to facilitate the progress of the flames. The alarm of fire was given at about 4 o'clock P. M. The conflagration commenced near the corner of Main and Borden streets, in an open space in the rear of a large three-story warehouse occupied by Abner L. Westgate. This space was covered with shavings, which were kindled from the firing of a small cannon by two boys. The fire almost instantly communicated with the surrounding buildings, and within five minutes the flames were rising apparently fifty feet high. Showers of sparks and cinders, carried by the heavy wind, kindled many buildings before they were reached by the body of the fire.

The buildings on both sides of Main Street were soon burning, and the wind blowing nearly parallel with the street, all hope of controlling the flames and saving the business part of the village, was abandoned. So sudden were the movements of the flames, unexpectedly rising in different localities, that in many cases all efforts to preserve property were ineffectual.

The whole space between Main, Franklin, Rock and Borden streets was one vast sheet of fire, entirely beyond the control of man; and had not the foe proved the ally, the destruction would have continued until nearly the whole village was in ruins. The change in the direction of the wind was all that checked the flames.

Man was powerless, and could only helplessly and with fear view the terrible scene. Awe as well as terror must have influenced the beholders, when to the crackling flames, the crash of falling timber, and the whistling of the wind, were added the lightning's flash and the thunder's deep roar. They looked upon their village in ruins, and felt that it must long bear the marks of this fearful calamity. They could not foresee that so terrible a catastrophe would warm into new life the industrial activities of the place, and that in eleven years Fall River would be numbered among the cities of the Commonwealth. They did not dream that in ten years its population would be increased two-thirds, and its taxable property doubled; and that in twenty years, instead of running but thirty-two thousand spindles in its representative business, almost two hundred thousand would be employed in manufacturing forty-five millions of yards of cloth.

While Dr. Archer's house, on the southeast corner of Main and Franklin streets, was burning, the wind, which had been blowing from the southwest, suddenly changed to the northward, driving back the flames over the burnt district. The house of H. Battelle, Esq., on Purchase street, was the last building burned, and the only one north of Franklin street. It took fire at about ten o'clock P. M. While it was in flames, a vessel arrived at the wharf with an engine company from Bristol. The company immediately proceeded to Purchase street, and by their timely efforts saved the adjoining buildings and prevented the further progress of the flames.

The conflagration had swept over nearly twenty acres of the central part of the village. After immediate danger was passed, the remaining dwellings were thrown open, and shelter and refreshment

furnished to many houseless and exhausted people ; but a great number passed the night in the open air.

Soon after the fire, a committee was appointed, with instructions to obtain a correct list of those who had suffered, and of the amount of property destroyed. From the report published by this committee, it appears that the

" No. of persons residing within the burnt district at the time of the fire, was.....	1,324
No. of persons in addition, employed or doing business in the burnt district, but living out, about	600
Buildings burned,.....	291
Hotels,.....	2
Churches,.....	3
Cotton Factory,.....	1
Carriage Factories,.....	2
Banks,.....	2
Cabinet Warehouses,.....	3
Marble Factory,.....	1
Tannery,.....	1
Livery Stables,.....	4
Dry Goods Establishments,.....	17
Clothing ".....	11
Grocery and Provision Establishments, including three or four Crockery Stores connected,.....	24
Boot and Shoe Stores,.....	6
Hat and Cap ".....	3
Book and Periodical Stores,.....	3
Hardware,.....	3
Millinery Shops,.....	11
Mantua Makers,.....	5
Apothecaries,.....	6
Jewelers,.....	3
Harness Makers,.....	3
Stove and Tinware,.....	3
Brass Foundries,.....	2
Blacksmith Shops,.....	3
Machine ".....	2
Carpenters' ".....	8
Reed Makers' ".....	1

Shoe Makers' Shops,.....	7
Plane Makers' Shop,.....	1
Roll Covers ".....	1
Turners,.....	1
Paint Shops,.....	8
Butchers' Shops,.....	4
Soap Boiler Shop,.....	1
Cigar Factory,.....	1
Restaurateurs,.....	7
Bake Houses,.....	2
School House,.....	1
School Rooms, beside,.....	3
Athenæum,.....	1
Custom House,.....	1
Post Office,.....	1
Auction Room,.....	1
Counting Rooms,.....	7
Dentists' Offices,.....	2
Stage Office,.....	1
Printing Offices,.....	3
Lawyers' ".....	5
Physicians' ".....	5
Barbers' Shops,.....	3
" Whole Amount of Loss on Buildings,.....	\$264,470
" " " Other Property,...	262,015
Total Loss on both,.....	<u>\$526,485</u>
Total Insurance on Buildings,.....	\$102,955
" " Other Property,.....	74,020
Whole Amount of Insurance,.....	<u>\$176,975</u>
Excess of Loss over Insurance,.....	<u>\$349,510"</u>

The day after the fire, a committee was appointed by the citizens to afford relief to those who had suffered. This committee entered immediately upon their duties, and presented a circular which called forth so much sympathy and was so liberally responded to, that we quote it entire.

NOTE.—All the merchandize shops in the place were destroyed, except some six or eight, (principally groceries) situated in the extreme parts of the village."

C I R C U L A R.

"To their fellow-citizens, near and remote, both in town and country, the undersigned, a Committee in behalf of the people of Fall River, Mass., make this their brief appeal for help, amid the appalling calamity which, under the wise and righteous Providence of God, has overtaken us.

Our population, from 8,000 to 9,000 souls, and chiefly devoted to manufacturing and mechanic pursuits, is in deep distress—a portion of it in pressing want.

At 4 o'clock P. M., last Sabbath, the 2d inst., a fire broke out in a central part of this village, (the wind blowing a gale) which in its ravages was of the most desolating character.

The burnt district comprises some fifteen or twenty acres of the centre of business operations.

Nearly 200 buildings (not including many small ones) are consumed; among which are three newly built houses of public worship, and all our public offices. Our post office and custom house are gone, and we have not a printing office, nor hotel, nor bank building, nor book store, nor market, nor bakery left. Nearly all our grocery and provision stores, including one wholesale establishment, with most of their contents; and all our dry goods, druggist, tailor, milliner, tin ware, and paint shops, with one cotton factory, running 3,000 spindles, are gone.

Nearly 200 families are turned houseless, and many of them penniless into the street.

Besides, this appalling fire raged with such fury, and spread with such velocity, that many of the sufferers gladly escaped with their lives, without a pillow for their heads, or a change of raiment for their backs. The amount of property consumed it is impossible to estimate, even by anything like a probable approximation.

The assessors of the town, in the discharge of their official duties, within the last two months, have rated the property of the place at three and a half millions of dollars—and the heart of the village is in ashes.

We cannot, we need not enlarge.

We tell you in few words the simple, sad story of our calamity; and with the scene of desolation before us, and the cries of distress around us, we ask your aid:—In behalf of our suffering neighbors, and in the name of humanity, and of our Heavenly Father, we ap-

peal to your kindness and your love, and solicit your assistance ; not to repair our losses and rebuild our village, but to relieve our present distress, and enable us to give bread to the hungry, clothing to the naked, and shelter to the houseless ; until, with due effort on the part of all among us, a merciful and righteous God, who has justly afflicted us, shall command the hum of business, the smile of contentment and the song of joy to return to our now desolate borders. Send us what you can send—food, clothing, money—send it addressed to either of us, and it shall be carefully distributed to the needy.

N. B.—Provisions or other articles by the way of Providence, Rhode Island, may be sent to the care of Capt. Thomas Borden, of the steamboat King Philip, which plies daily between that port and ours.

JERVIS SHOVE,	DAVID ANTHONY,
ORIN FOWLER,	ASA BRONSON,
JOHN EDDY,	RICHARD BORDEN,
JEFFERSON BORDEN,	WILLIAM BROWN,
ENOCH FRENCH,	JOSEPH F. LINDSEY,
	<i>Committee.</i>

Fall River, Mass., July 4th, 1843.

Prompt and generous donations of money, clothing and food were received in quantities sufficient to prevent immediate suffering.

From Boston, were received	\$13,165 00
“ Providence,	1,700 00
“ New Bedford,	1,700 00
“ Cambridge,	1,000 00
“ One church in Charlestown, , . .	650 00
“ Pawtucket and vicinity,	637 00
“ The churches in Newburyport,	600 00
“ David S. Brown & Co., Philadelphia	250 00
“ Bristol, ,	208 00
“ Dorchester,	106 00
“ Tiffany Ward & Co., Baltimore,	100 00

The whole amount of money received by the committee was
\$50.934 00.

ECCLESIASTICAL STATISTICS.*

THE FIRST BAPTIST CHURCH

Of Fall River was organized in 1781. The names of pastors who have officiated since 1840, are as follows:—Rev. Asa Bronson until 1846. Rev. Velona R. Hotchkiss, D. D., from 1846 to 1850. Rev. A. P. Mason, D. D., from 1850 to 1853. Rev. J. R. Scott from 1853 to 1854; and Rev. P. B. Haughwout, the present pastor, since 1855. The number of communicants connected with the Church in 1861, was 323. Number of pupils connected with Sabbath School, 275; average attendance of pupils, 176.

In this connection, mention should be made of the second pastor of the Church, Rev. Job Borden. One of his successors has furnished the following sketch:

REV. JOB BORDEN.

Among that noble band of Baptist ministers, hard-handed and stout-hearted, to whom the cause of evangelical religion, and in particular, the Baptist representation of that cause, in this part of the Commonwealth of Massachusetts, are so largely indebted, the venerable Job Borden holds an honorable and eminent place.

He was a man of vigorous intellect; unusually clear in his perceptions, and firm in his convictions; yet void of narrow-mindedness, and possessed of a generous and catholic spirit; a man worthy to be classed with those whose earnest faith and self-denying labors have won, from the gratitude and affection of the church, the title of "Fathers in Israel."

In his early manhood, and before he assumed the office of a christian minister, he was afflicted with the total loss of his eye-sight. And thenceforward, through his long and unusually active life, in all that he accomplished, his efforts were subject to the painful drawback and hindrance of this grievous calamity. Deprived of those advan-

*For statistics previous to 1840, see pp. 45-56.

tages which our schools and colleges confer ; shut out, by his blindness, from the ordinary sources of knowledge, save as they were opened to him by the kindness of those around him ; compelled by his circumstances to depend mainly upon the labor of his own hands for the support of his family ; required, by the exigencies of the time, and the feeble and widely scattered membership of the church, to travel from place to place, and visit from house to house, preaching at all seasons and as opportunities arose ; it is surprising to us that he contrived, in the face of so many obstacles, and under such discouraging embarrassments, to acquire a knowledge of the Scriptures, and a readiness and expertness in the use of it, which were deemed remarkable by his cotemporaries, and which, together with the natural force and quickness of his mind, called forth the homely but honest encomium of the historian Bacchus :—" He is blind, indeed, as to natural sight, but he hath such spiritual light as to be esteemed a clear preacher of the gospel."

There are some among us who still recall the figure of this devoted and laborious servant of Christ, as he went about in his later years, riding upon his old white horse, which, like John Wesley's famous itinerant, had learned to travel, with unerring sagacity, all the rounds of his master.

Father Borden was the first pastor of the Baptist church in Free-town, and continued in that office for forty-two years. And although his decaying strength, and the weight of his many years, made it necessary that the church should summon the aid of other and younger pastors, yet nothing was done to break or impair his tenure of office ; and he remained as a Pastor Emeritus, and prolonged the labors of his earlier years until God called him to his reward. He was twice married, and his widow, who was a school-teacher at the time of her marriage, and who seems to have devoted herself to her husband, and labored to compensate for his great misfortune, in an unusual degree, is still living, in a green old age, among the children of those who listened with her to the sound doctrine and persuasive counsel of her husband.*

*A very good portrait of Father Borden, the generous gift of his widow, hangs upon the walls of the Committee-room, in the First Baptist Church. The remains of father Borden, with those of his first wife, repose in a small grave-yard near the "Narrows," on the site of the first house of worship erected by the church.

THE FIRST CONGREGATIONAL CHURCH

Was organized January 9, 1816. The names of those who have been pastors subsequent to 1840, are, Rev. Orin Fowler, dismissed in May, 1850. Rev. Benjamin Balyea, installed in May, 1850, dismissed in April, 1856. Rev. J. Lewis Diman, ordained in December, 1856, dismissed in February, 1860. Rev. Solomon P. Ray, the present pastor, installed in May, 1861. The membership of the church in 1861, was 204. Number of pupils connected with the Sabbath School, 250. Average attendance of pupils, 150.

A SOCIETY OF FRIENDS

Was organized about the year 1817. In 1844, a division took place among the members. A part removed to their meeting house on Franklin street, and the others continued to worship in their building on Main street. The former have no regularly appointed minister. In 1861, they numbered 70 members. The Society which worships on Main street, had in 1861, 115 members. The number of scholars connected with their Sabbath School is 45 ; average attendance, 32.

THE FIRST METHODIST EPISCOPAL CHURCH

Was organized in June, 1827. The names of pastors who have officiated since 1840 are given, with date of their ordination :— 1840, Rev. Isaac Bonney ; 1842, Rev. Thomas Ely ; 1844, Rev. George F. Pool ; 1845, Rev. James D. Butler ; 1847, Rev. David Patten ; 1849, Rev. Daniel Wise ; 1851, Rev. Frederic Upham ; 1853, Rev. Elisha B. Bradford ; 1855, Rev. John Howson ; 1857, Rev. Thomas Ely ; 1859, Rev. Andrew McKeown ; 1861, Rev. Chas. H. Payne, the present pastor. The membership of the church in 1861, was 252. Number of pupils connected with Sabbath School, 450 ; average attendance, 280.

THE FIRST CHRISTIAN CHURCH

Was organized in the year 1829. The names of pastors who have been installed since 1840, are : Rev. P. R. Russell, installed January, 1841. Rev. A. M. Averill, March, 1843. Rev. Elijah Shaw, March, 1845. Rev. Charles Morgridge, April, 1847. Rev. Stephen

Fellows, June, 1848. Rev. David E. Millard supplied the pulpit six months. Rev. B. S. Fanton, January, 1858. Rev. Warren Hathaway, installed March, 1855; dismissed October, 1860. There has been no settled pastor since 1860. The membership of the Church in 1861, was 280. Increase of membership since 1840, 259. Number of scholars connected with Sabbath School, 215; average attendance, 151.

THE FIRST UNITARIAN CHURCH

Was organized in 1832. The names of pastors who have been ordained since 1840, are: Rev. John F. W. Ware, ordained in May, 1843. Rev. Samuel Longfellow, in February, 1848. Rev. Josiah K. Waite, in September, 1852. Rev. W. B. Smith, the present pastor, January, 1860. The number of communicants connected with the Church in 1861, was 50. The number of families connected with the Society is 126. Number of pupils connected with Sabbath School is 173; average attendance, 110. In 1860, the church located on Second street was taken down, and a portion of the old materials used in the erection of the present house of worship, on North Main street.

THE CHURCH OF THE ASCENSION

Was organized in 1836. The Rev. George M. Randall entered upon his duties as pastor, July, 1838, but was not installed rector until 1840. The Rev. Amos D. McCoy succeeded him in 1845, and remained a little over two years. In 1849, the present incumbent, Rev. E. M. Porter, entered upon his duties as rector. The number of communicants connected with the Church in 1861, was 112. Number of Scholars connected with Sabbath School, about 300; average attendance, 208.

In 1850, the Society suffered a severe loss in the destruction of its church edifice by fire; but after more than a year of exertions on the part of the parish, and with assistance from abroad, they were enabled to erect the small but tasteful structure in which they now worship.

SAINT MARY'S CHURCH,

(*Roman Catholic*.)

Was established in 1836. The first name was St. John Baptist, which was changed upon the occupation of their new cathedral in

1855. The corner stone of this cathedral was laid by the Right Rev. Fitzpatric, Bishop of Boston, August 8, 1852. The dimensions of the structure are 67 feet by 150. It is built in the Gothic style, and of uncut granite. The first pastor of the church was Rev. John Corry ; second pastor, Rev. Richard Hardy ; third pastor, the present incumbent, Rev. E. Murphy, appointed April, 1840.

THE CENTRAL CHURCH,
(*Congregational*.)

Was organized November 16, 1843. Rev. Samuel Washburn, the first pastor, was installed April 24, 1844, and dismissed January 2, 1849. Rev. Eli Thurston, the present pastor, was installed March 21, 1849. The whole number received into the church since its organization is 396, of whom 195 were received upon profession. There have been dismissed to other churches 96, 52 have died, a number have been excommunicated, leaving 232 as the present membership. The number of scholars in the Sabbath School is 260. Average attendance 173.

THE SECOND BAPTIST CHURCH,

Worshipping in the Baptist Temple on South Main street, was organized in June, 1846 by 157 persons, mostly from the First Baptist Church in this city. Rev. Asa Bronson was the first pastor, and remained in this office until October, 1857.

Revivals of religion have signally marked the history of this church. The aggregate increase during the fifteen years of its history has been 433, of which about 300 have been by baptism. The decrease in the same period has been 281. The present number is 309. The Sabbath School numbers 350, with an average attendance, the past year, of 245.

Rev. Charles Snow, the present pastor of this church, was ordained and installed July 7, 1858.

THE UNITED PRESBYTERIAN CHURCH

Was organized in 1846. The number of members at that time was 22. For five years after the organization there was no stated pastor, and only occasional religious service. The first pastor, Rev. David A. Wallace, was installed June, 1851 ; the second, and present pastor, Rev. William Maclaren, in November, 1854.

According to the last annual report, dated May, 1861, the number of church members was 140, and the number of families, 110. The whole congregation numbers about 400. The number of scholars connected with the Sabbath School is 150.

The place of worship on Pearl street was purchased by the Society in 1849. Aided efficiently by the influence and efforts of their present pastor, they completed the payment of the church debt in June, 1861, and they now own their commodious and substantial church edifice and the ground connected with it, free of all incumbrance.

ST. PAUL'S METHODIST EPISCOPAL CHURCH

Was organized April 20, 1851. The names of its pastors since that time, with date of their installation, are:—1851, Rev. Daniel Wise; 1853, Rev. John Hobart; 1855, Rev. M. J. Talbot; 1857, Rev. Samuel C. Brown; 1859, Rev. J. B. Gould; 1861, Rev. J. A. M. Chapman, the present pastor. The membership of the church in 1861 was 220, being an increase since 1851 of 120. Number of scholars connected with the Sabbath School, 270; average attendance, 225.

CHRIST'S CHURCH,

At Globe Village, was organized in 1849, and its house of worship dedicated in 1850. There were no pastors installed. Rev. S. S. Ashly, Rev. Mr. Harmon and Rev. Mr. Cummins, supplying the pulpit until 1854, when the church was disbanded, and their house purchased by the Rev. David Patten, for the use of the Methodist Episcopal Church.

THE METHODIST EPISCOPAL CHURCH

Was organized in the autumn of 1854. The names of pastors who have been connected with it since that time, are, Rev. A. H. Worthing; Rev. C. A. Merrill; Rev. A. U. Swinerton; Rev. Elihu Grant, the present pastor. The membership of the church in 1861 was 34. Average attendance at the Sabbath School, 150.

THE CHURCH OF THE NEW JERUSALEM

Was organized in November, 1854, by the Rev. Thomas Worcester, of Boston. It then consisted of seven members. The present num-

ber is thirteen. It has no pastor, but its services are conducted by a leader, who is annually elected by the Society. It has ministerial services four times a year, usually, and sometimes oftener.

The average attendance at its meetings is between 30 and 40 persons. The average attendance at the Sabbath School is 26. The meetings are held in the room formerly occupied by the Young Men's Christian Association on Main street.

Mr. John Westall has been the leader and conductor of the services in this church, from its organization to the present time.

According to these statistics the total number of communicants connected with the various churches is 2,341, and the total number of pupils in Sabbath Schools, 2,918.

MISSION SCHOOLS.

In 1816 our town was a vineyard of the Massachusetts Home Missionary Society, into which she sent laborers, to toil and sow the seed of christian doctrine and teaching. The seed soon sprung up, and under the culture of the vine-dressers, the dews of the spirit, and the showers of grace, became a strong and spreading vine, shedding the sweet fragrance of christianity here and there, and gladdening the hearts of the laborers with large clusters of heavenly fruit.

Many churches were subsequently established here, strong in the faith of the Lord Jesus, which, in their turn, send forth men and money for the culture of other vineyards.

From time to time branches of domestic missionary effort have been shooting out from this vine. Perhaps the one most worthy of notice was that which appeared in the spring of 1853, called, "The Fall River Domestic Missionary Society." This Society had for its object "the diffusion of religious knowledge among the destitute in Fall River and vicinity, by the employment of one or more missionaries to labor from house to house, and by the distribution of Bibles, Tracts, and religious books." It chose for its missionary Mr. Thomas

Boardman, who labored under its patronage with devotion and acceptance, about four years and a half.

This effort in the form of a Society continued five years. Richard Borden, Benjamin Earl, Elihu Grant, and Jeremiah Young, acted successively as Presidents.

A Ladies' Society was formed, auxiliary to this, in the summer of 1853, for the purpose of supplying clothing for Sabbath School children. It continued in existence nearly six years, and gave out hundreds of garments to destitute children. Under the auspices of these societies, and the labors of the missionary, three Sabbath Schools were sustained. One which had been commenced in the summer of 1851, by two or three ladies in a private room, and afterwards transferred to the vestry of the Central Church, was organized as a Union School. Two others were commenced—one in the south-west part of the town, and one at New Boston. These schools continued their operations after the societies were dissolved.

In connection with the first mentioned school a Sabbath School Society was organized May 28th, 1854, called, "The Fall River Mission Sabbath School Society," which controls its affairs. At a meeting held May 28, 1860, a committee was appointed to relieve the school from embarrassment in regard to a place for holding its sessions, and authorized to provide a place free of expense to the Society.

Through the benevolent assistance of the friends of the school, they offered to the Society the use of the chapel on Pleasant street, which they entered February, 1861.

In June, 1859, the First Baptist Church assumed the care of the school in the south-west part of the city, and a chapel was built on Spring street, for its use, which they entered in June, 1861. At the present time, 1862, there are connected with the several schools as follows:

Fall River Mission Sabbath School, Pleasant street Chapel;	
Superintendents and teachers, 41 ; scholars, 438.	
First Baptist Mission Sabbath School, Spring street Chapel ;	
Superintendents and teachers, 22 ; scholars, 167.	
New Boston Mission Sabbath School ;	
Superintendents and teachers, 12 ; scholars, 90.	
Three other Mission Schools sustained in suburbs of the city ;	
Superintendents and teachers, 20 ; scholars, 150.	
Total—Superintendents and teachers, 95 ; scholars 845.	

MANUFACTORIES. — COTTON MILLS.

The following statistics show, as nearly as can be obtained, the present extent of the cotton business in this city :

NAME OF MILL.	Date of Incorporation of Company.	No. of Spindles.	No. of Looms.	Bales Cotton used per annum.	Yards of Cloth manufactured.	No. of persons employed.	Quality of Cloth manufactured.	Power Used.	Capital of Company.
Troy Cotton and Woolen Manufac'g Company,	1814	38,736	888	4,000	9,500,000	430	Print Cloths	Steam & Water.	\$300,000
Fall River Manufactory,	1820	9,240	209	725	2,000,000	143	do.	Water.	150,000
Pocasset*†	1820	18,048	374	3,000	3,500,000	287	39in. Sheet's	"	800,000
Quequechan	1822	16,200	430	1,600	4,000,000	260	Print Cloths	"	160,000
Anawan	1825	7,704	193	625	1,675,000	135	do.	"	
Metacomet†	1825	23,808	600	2,300	6,250,000	312	do.	Steam & Water.	120,000
Massasoit Steam Mill,	1846	14,448	356	1,560	3,300,000	235	do.	Steam.	75,000
Watuppa Manufac'g Company,	1848	11,000	300	1,000	2,000,000	180	do.	Water.	400,000
American Linen Mill,‡	-	31,500	700	3,000	7,400,000	380	do.	Steam.	175,000
Union Mill	1859	15,456	368	1,675	4,000,000	182	do.	"	80,000
Robeson's Mill,§	1859	6,480	168	650	1,600,000	100	do.	Water.	
Total,		192,630	4,576	20,135	45,225,500	2614			\$2,250,000

*The Pocasset and Quequechan Mills belong to the Pocasset Manufacturing Company, which was incorporated in 1822. The Quequechan Mill now manufactures, on a part of its looms, 33 inch shirtings. Formerly only print cloths were produced, and of these, 4,000,000 yards were manufactured per annum.

†The Metacomset Mill is owned by the Fall River Iron Works Company, and was built by it in 1846.

‡See page 87.

§This Mill belongs to the Fall River Print Works Company, and since 1858, when the manufacture of cotton was substituted for printing, it has been generally called, Robeson's Mill.

In 1812 there were in Massachusetts but twenty cotton mills, with 17,371 spindles. In 1813 the first mill built in Fall River (see page 31) commenced operations with 896 spindles.

In 1840 there were eight mills, with 32,084 spindles, and 1,042 looms, (page 32).

THE AMERICAN LINEN COMPANY.

The American Linen Company was established in 1852, with a capital of \$350,000, for the purpose of manufacturing, on a large scale, the finer linen fabrics. They erected buildings of stone—a factory 300 feet by 63, four stories high, with store and heckling house 150 feet by 48; a bleach house 176 feet by 75, and a finishing building 176 feet by 45, three stories high, with 10,500 spindles and 300 looms.

In the spring of 1853, they sent their first productions into the market. These consisted of blay linens, coating and pantaloon linen, sheetings, pillow and table linen, hucabuc and damask toweling, crash and diaper, which were highly approved by the trade. But before the mill was in full operation, the demand for such goods as the Company proposed to manufacture almost entirely ceased, for the reason that cotton and thin woolen fabrics were very generally substituted for linen goods. On this account it was determined, in the year 1858, to remove the machinery from the main mill into the outer buildings, and substitute machinery for the manufacture of cotton printing cloths. Another story was added to the mill, and 31,500 spindles, and 700 looms were set up.

The Company still retain, of their linen machinery, 3,500 spindles and 150 looms, which consume 400 tons of flax per year, and produce 1,500,000 yards of hucabuc, toweling, crash and diaper, and give employment to 200 operatives.

THREAD MILLS.

A Thread Mill was established in 1838, by Oliver Chace. It was sold to the present proprietor, Benjamin A. Chace, in January, 1862. The capital employed is \$125,000. Number of operatives in the mill, 200. Number of spindles, 7,000. Nine hundred pounds of cotton are used, and 800 pounds of thread manufactured per day. The works are driven by one water wheel and two steam engines.

J. M. Davis' Thread Mill is situated in what was formerly Fall River, R. I. In this mill the thread is spooled, but not manufactured.

WAMSUTTA STEAM WOOLEN MILL.

Began the manufacture of woollen goods in 1849. The mill contains six cards, with thirty-six looms, manufacturing 150,000 yards of fancy cassimeres per annum, from 150,000 lbs. of wool. The number of persons employed is about 100. The machinery is driven by an engine of sixty horse power.

L. Buffinton & Son are owners of a Cotton Batt Manufactory, at Sucker Brook. They use about 1,500 bales of cotton per year.

Augustus Chace is proprietor of a Yarn, Wicking and Batt Manufactory at Mount Hope Village.

PRINT WORKS.

THE AMERICAN PRINT WORKS

Was established in 1834. The number of yards printed per annum is 15,000,000. Number of persons employed is 275. The works are driven by water power and three steam engines of about 350 horse power.

THE BAY STATE PRINT WORKS

Are now leased to the American Print Works Co. They print 11,000,000 yards of cloth per annum, and employ 200 persons. Motive power, one steam engine.

FALL RIVER IRON WORKS.

The Fall River Iron Works Company was incorporated in 1825, with a capital of \$200,000, which capital, in 1845, was increased to its present amount, \$1,000,000. The works are carried on in three buildings—a Rolling Mill, Nail Mill, and Foundry.

The Rolling Mill is 412 feet in length and 100 in breadth. The Nail Mill is 226 feet in length and 44 in breadth.

The machinery in the Rolling Mill is driven by one water wheel and three steam engines; in the Nail Mill by one steam engine. The number of puddling and heating furnaces is 24. Number of tons of coal consumed per annum, 12,000. Amount of pig iron worked, 6,000 tons; of scrap, 4,000; of bloom and billet, 300. Number of tons of castings produced, 1,500; of hoop and bar iron rods, &c., 3,000.

There are 106 nail machines, which manufacture 112,000 kegs of nails per annum. When in full operation, the mills require 600 workmen.

THE FALL RIVER GAS COMPANY

Commenced operations in 1847. The works are owned by the Fall River Iron Works Co., and consume about 1,000 tons of coal per annum.

FLOUR MILLS.

THE MASSASOIT FLOUR MILLS

Use eight runs of stone—six for flour and two for feed; manufacture 200 bbls. of flour daily, and employ about twenty hands. They turn out several qualities of flour, the brand of the best being Massasoit. The machinery is driven by an engine of 250 horse power. The mills were established in 1852, and are owned by Messrs. S. A. Chace and E. C. Nason.

THE BRISTOL COUNTY FLOUR MILLS

Were established in 1852. They use 4 runs of stone, manufacture 80 barrels flour daily, and employ 12 hands. Bristol County is the brand of their best grade of flour. The motive power is an engine of 120 horse power. D. A. Brayton proprietor.

THE FALL RIVER FLOUR MILLS

Were established in 1861; use 3 runs of stone; manufacture 25 barrels flour and 300 bags meal daily, and employ 5 hands. Brand of flour, Fall River Mill. Motive power, one engine of 40 horse power. D. Brown & Son proprietors.

MISCELLANEOUS STATISTICS.

BANKS.**THE FALL RIVER UNION BANK**

Was incorporated in 1823, with a nominal capital of \$200,000—the same amount as at the present time. The President is Nath'l B. Borden, elected in 1845. The President preceding him was David Durfee. The Cashier is D. A. Chapin, elected in 1860, the successor of Wm. Coggeshall.

THE FALL RIVER BANK

Was incorporated in 1825, with a capital of \$100,000. The present capital is \$350,000. David Anthony has been President of the Bank since its establishment, and H. H. Fish, Cashier since 1836.

THE FALL RIVER INSTITUTION FOR SAVINGS

Was incorporated in 1828. In 1856 the name was changed to *Fall River Savings Bank*. The President from 1828 to 1857, was Micah H. Ruggles; from 1857 to the present time, Nathaniel B.

Borden. Treasurer since 1836, J. F. Lindsey. The number of depositors, according to the last annual report, was 5,710. The amount on deposit, \$1,759,745.

THE MASSASOIT BANK

Was incorporated in 1846, with a capital of \$100,000. The present capital is \$200,000. Jason H. Archer was President from 1846 to 1852. Israel Buffinton from 1852 to the present time. Cashier since 1846, Leander Borden.

THE SAVINGS BANK

Was incorporated in October, 1851. In that year Joseph Osborn was chosen President, and Wm. H. Brackett Treasurer, and they have held those offices to the present date. Number of depositors in February, 1862, was 1,439. Amount on deposit, \$694,767.

THE METACOMET BANK

Was incorporated in 1853, with a capital of \$400,000, which is now increased to \$600,000. The Bank organized with Jefferson Borden, President, and A. S. Tripp, Cashier, which gentlemen have been continued in office to the present time.

THE POCASSET BANK

Was incorporated in May, 1854, with a capital of \$200,000, the same amount as at the present date. Oliver Chace was President from June, 1854, to January, 1862, when Samuel Hathaway was elected to that office. Wm. H. Brackett has held the office of Cashier from June, 1854, to the present time.

THE FALL RIVER FIVE CENTS SAVINGS BANK

Was incorporated January, 1856, with the same President and Treasurer as now hold office, S. A. Chace and C. J. Holmes. The number of depositors is 2,450. Amount on deposit, \$160,000.

THE WAMSUTTA BANK

Was incorporated in October, 1856, with the same capital as at the present time, \$100,000. S. A. Chace has held the office of President, and C. J. Holmes that of Cashier, since the organization of the Bank.

OLD COLONY AND FALL RIVER

RAIL ROAD COMPANY.

On the 21st of March, 1844, a charter was obtained for building a rail road from Fall River to Myricks, and in June of the following year the first passenger train was run over the completed Fall River railway. In December, 1846, the route was opened as far as South Braintree, there connecting with the Old Colony road to Boston.

Through travel from Boston to New York by way of Fall River, commenced in May, 1847. In 1854, the two corporations—the Old Colony and the Fall River rail roads—were united under the name of the Old Colony and Fall River Rail Road Company. Their capital was then, and is at the present time, \$3,015,100.

In 1861, a charter was obtained for extending the Old Colony and Fall River Rail Road through the city to the Rhode Island line. A charter was previously obtained from the Rhode Island Genraal Assembly, to construct a road from Newport to this point. The road from Fall River to Newport is in process of construction at the present time.

THE BAY STATE STEAMBOAT COMPANY

Was incorporated in 1849, with a capital of \$300,000. Richard Borden has held the office of President, and James S. Warner, the offices of Clerk and Treasurer, since the organization of the Company. The first boats that connected with the Fall River Rail Road, on the route between Boston and New York, were the Massachusetts and Bay State. These began running in May, 1847. The Empire State was placed on the route in June, 1848, and the Metropolis in 1855. The Company now own the Metropolis, of 2,108 tons, length of deck 340 feet; the Empire State, of 1,598 tons, length of deck 320 feet; the Bay State, of 1,554 tons, length of deck 320 feet; and the State of Maine, of 806 tons, length of deck 237 feet.

CUSTOM HOUSE.

The following statistics, compared with those given on page 34, will show the variation in the commerce of this place since 1840.

The number of vessels owned in the District of Fall River in 1850, was 85 ; in 1860, 123.

Tonnage of the District in 1850, 11,312 tons ; in 1860, 14,204 tons.

In 1850, the number of vessels employed in the whale fishery was 3, with a total tonnage of 865 tons ; in 1860, 2 vessels ; tonnage, 493.

Number of seamen employed in the District in 1850, was 500 ; in 1860, 518.

Number of foreign entries in 1850, was 39 ; in 1860, 15.

American tonnage entered from foreign countries in 1850, 3,179 ; in 1860, 1,446.

Amount of coal imported in 1850, 7,844 tons ; in 1860, 2,771.

No iron has been imported since 1850.

Amount of duties collected in 1850, \$5,435 ; in 1860, \$1,928.

In 1850, there were owned in the port of Fall River, 40 vessels, with a total tonnage of 8,816 tons ; in 1860, 61 vessels, with a tonnage of 14,204 tons.

POPULATION AND VALUATION OF FALL RIVER.

YEAR.	POPULATION.	VALUATION, REAL AND PERSONAL.
1840	6,738	\$2,989,468
1845	10,290	5,698,740
1850	11,170	7,423,665
1855	12,740	9,768,420
1860	13,240	11,522,650
1862	17,262	

Increase of population obtained in March, 1862, by change of Massachusetts and Rhode Island Boundary, 3,593.

NUMBER OF DEATHS AND BIRTHS IN EACH YEAR SUBSEQUENT TO 1845.

YEARS.	DEATHS	BIRTHS	YEARS.	DEATHS	BIRTHS	YEARS.	DEATHS	BIRTHS
1846	209	382	1851	179	317	1856	401	497
1847	186	403	1852	220	411	1857	436	504
1848	218	364	1853	381	420	1858	301	507
1849	167	342	1854*	451	315	1859	329	517
1850	176	309	1855	326	322	1860	373	505
						1861	468	532

*The cholera made its appearance in this city on the 24th of August, 1854, and continued its ravages until October 5th, of the same year—a period of six weeks,—during which time one hundred and nineteen persons died of the disease.

PUBLIC SCHOOLS.

DATE	No. of Schools.	Census of Children in School Districts.*	Am't Expended by the Town.	* State Appropriation.	DATE.	No. of Schools.	Census of Children in School Districts.	Am't Expended by the Town.	State Appropriation.
1843	19	1943	\$5213	\$255	1853	25	2658	\$11724	\$551
1844	24	2135	4762	270	1854	26	2761	12979	625
1845	21	2372	5538	309	1855	27	2718	13479	662
1846	22	2727	6119	392	1856	31	2738	14905	603
1847	21	2611	6900	421	1857	31	2880	14467	556
1848	21	2786	9140	455	1858	30	2833*	16084	612
1849	26	2834	9629	448	1859	31	2781	16038	594
1850†	26	2502	10179	453	1860	31	2855	17122	584
1851	26	2510	10930		1861	32	3221	17552	585
1852	27	2477	11403	539					

*On and after 1850, the Committee numbered only those between the ages of five and fifteen; previously they included all between four and sixteen.

†In this year the High School was established. George B. Stone was its Principal until May, 1855; from that time until August, 1858, James B. Pearson; and since 1858, Charles B. Goff.

CITY LIBRARY.

In 1860, arrangements were made by the City Government for the establishment of a free circulating library, and an appropriation was made for that object, and a room prepared in the City Building for the reception of books. According to agreement, the library of

the Fall River Athenæum (pp. 38) was transferred to this room, and placed, with certain restrictions, at the disposal of the government. The books thus contributed were valued at \$3,000.

The library was opened for circulation May 1, 1861. From the Librarian's report of January 13, 1862, it appears that there were received from the Athenæum, 2,362 volumes; by donation, 229; by purchase, 541; total, 3,132.† Number of magazines and papers received, 15. Average number of books circulated per day, 90. Number of volumes delivered from May 1, 1861, to May 1, 1862, 30,252.

The officers of the library are:—*Trustees*, E. P. Buffinton, Henry Lyon, Walter Paine, 3d, P. W. Leland, Simeon Borden, Samuel M. Brown, and C. J. Holmes. *Librarian*, George A. Ballard.

NEWSPAPERS AND PERIODICALS.

TITLE OF PAPER.	Established.	ISSUED.	Discontinued.	Editors or Publishers.
Fall River Monitor, . . .	1825	Weekly.	1861	{ Nathan Hall to 1829, Benj. Earl to 1836, Henry Pratt to 1861.
Moral Envoy, . . .	1830	"	1831	George W. Allen.
Weekly Recorder, . . .	1832	"	1836	Noel A. Tripp.
Fall River Patriot, . . .	1837	"	1840	William Canfield.
Archetype, . . .	1841	"	1842	Louis Lapham & Thos. Almy.
Fall River Gazette, . . .	1842	"	1842	Abraham Bowen.
The Argus, . . .	1842	"	1843	Jonathan Slade & Thos. Almy.
The Wampanoag, . . .	1842	Semi-Mo.	1842	Frances Harriet Whipple.
All Sorts, . . .	1841	Weekly.	1860	Abraham Bowen.
The Mechanic, . . .	1844	"	1845	Thomas Almy.
Weekly News, . . .	1845	"	*	Thos. Almy & John C. Milne.
Mass. Musical Journal, . .	1855	Semi-Mo.	1856	E. Tourjee.
The Key Note, . . .	1855	"	1856	"
Evening Star, . . .	1857	Daily.	1858	Noel A. Tripp & B. W. Pierce.
The Beacon, . . .	1858	"	1859	Noel A. Tripp.
The Daily News, . . .	1859	"	*	Thos. Almy and John C. Milne.
The People's Press, . . .	1859	Semi-W'ly	*	Noel A. Tripp.

Those marked thus * are still continued.

SHOPS, STORES, & c.

The number of shops and stores in Fall River in 1861, was about 400. There were 5 Apothecaries, 22 Boot and Shoe dealers and makers, 6 Printers, 4 Carriage builders, 18 Dry Goods merchants, 64 Grocers, 13 Physicians, and 6 Watch makers and Jewelers.

†Since this report was published, 240 volumes have been added to the Library—making the total, at the present time, 4,372.

LIST OF PERSONS

WHO HAVE FILLED THE SEVERAL TOWN OFFICES NAMED

SINCE 1840.

Town Clerk.—Benjamin Earl from 1836 to 1846. George Baker from 1846 to 1848. Samuel B. Hussey from 1848 to 1852. John R. Hodges in 1852 and 1853.

SELECTMEN.

1840—Nathaniel B. Borden, Israel Anthony, William Read.
1841—Matthew C. Durfee, Israel Anthony, William Read.
1842—Jervis Shove, Stephen K. Crary, George Brightman.
1843—Jervis Shove, Israel Anthony, Perez Mason.
1844—Thomas D. Chaloner, Israel Anthony, Perez Mason.
1845—Thomas D. Chaloner, Israel Anthony, Perez Mason.
1846—Israel Anthony, Leander Borden, James M. Morton.
1847—Azariah Shove, Israel Anthony, Benjamin Earl.
1848—Benjamin Wardwell, Israel Anthony, Benjamin Earl.
1849—Thomas J. Pickering, David Perkins, Benjamin Earl.
1850—David Perkins, Thomas J. Pickering, Daniel Brown.
1851—Thomas J. Pickering, James Buffinton, Daniel Brown.
1852—James Buffinton, Chester W. Greene, Geo. O. Fairbanks, Azariah Shove, Leander Borden.
1853—James Buffinton, Chester W. Greene, Thomas T. Potter, George O. Fairbanks, Azariah Shove.

GENERAL SCHOOL COMMITTEE.

1840—Orin Fowler, Asa Bronson, James Ford, Eliab Williams, Joseph Lindsey, Jonathan S. Thompson, George M. Randall.
1841—Joseph Lindsey, William H. A. Crary, George M. Randall.
1842—George M. Randall, William H. A. Crary, John Westall.
1843—George M. Randall, William H. A. Crary, John Westall.
1844—Henry Willard, Joseph F. Lindsey, Jonathan Slade, Louis Lapham, John Gregory.
1845—William H. A. Crary, David Perkins, Samuel B. Hussey.
1846—William H. A. Crary, Charles Aldrich, Samuel Washburn.
1847—William H. A. Crary, David Perkins, Charles Aldrich.
1848—Charles Aldrich, George O. Fairbanks, P. W. Hathaway.
1849—George O. Fairbanks, Henry Willard, Samuel Longfellow.

- 1850—George O. Fairbanks, Samuel Longfellow, Henry Willard, Eli Thurston, Jason H. Archer, Thomas Wilbur, Jesse Eddy.
1851—Samuel Longfellow, Jesse Eddy, Eli Thurston, Emery M. Porter, Azariah S. Tripp, Robert T. Davis.
1852—Azariah S. Tripp, Eli Thurston, James M. Aldrich, David A. Wallace, Jerome Dwelly.
1853—David A. Wallace, Eli Thurston, James M. Aldrich, Azariah S. Tripp, Jerome Dwelly, Job G. Lawton, Benjamin H. Davis.
1854—Eli Thurston, James M. Aldrich, Azariah S. Tripp, Jerome Dwelly, Benjamin H. Davis, Job G. Lawton.
-

CITY GOVERNMENT.

In the month of January, 1854, the inhabitants of the town of Fall River appointed a committee, consisting of nine individuals, to draft a City Charter. This committee prepared and presented a Charter, which was accepted, with some amendments, at a meeting of the towns-people, on the eighteenth of February; 124 voting for and 51 against it. The same committee was authorized to apply to the Legislature for an act of incorporation for a City Government.

The Charter, as accepted by the town, was passed by the Legislature. April 11, 1854, the Senate voted it to be engrossed. April 12, the governor affixed his signature, and it became a law, making Fall River the thirteenth City incorporated by the State of Massachusetts.

April 23, in town meeting, the Charter was accepted, 529 votes being cast for and 247 against it.

This Charter provided for the annual election on the first Monday in March, of City Officers; consisting of a Mayor, and one Alderman and three Common Councilmen from each of the six wards into which the city was to be divided; this Government to be organized on the first Monday in April. But by an amendment of the Charter in 1860, the time of election and organization was changed to December and January, three months earlier.

Since the incorporation of the City, the following persons have been elected to fill its several offices :

CITY CLERK.

John R. Hodges, from 1854 to 1855, and Alvin S. Ballard, from 1855 to the present time.

MAYOR.

James Buffinton, from 1854 to November, 1855, when he resigned, and was succeeded by Edward P. Buffinton, who continued in office until 1857. Nathaniel B. Borden, in 1857 ; Josiah C. Blaisdell, from 1858 to 1860 ; and Edward P. Buffinton, from 1860 to the present time.

ALDERMEN.

- 1854—James Henry, Edward P. Buffinton, Oliver Hathaway, Alvan S. Ballard, Edwin Shaw, Julius B. Champney.
- 1855—James Henry, Edward P. Buffinton, resigned Nov. 12, William M. Cook, elected Nov. 24, Oliver H. Hathaway, Isaac L. Hart, Edwin Shaw, Major Borden.
- 1856—James Henry, William M. Cook, James M. Osborn, John P. Slade, James Ford, David A. Brayton, resigned Oct. 13, Smith Winslow, elected Nov. 4.
- 1857—James Henry, South'd H. Miller, resigned Jan. 18, Joshua Remington, elected Jan. 27, John P. Slade, William Mason, 2d, William Carr.
- 1858—William Hill, Joshua Remington, James M. Osborn, Walter C. Durfee, Charles O. Shove, Ellis Gifford.
- 1859—James Henry, Nathaniel B. Borden, Ebenezer Luther, Walter C. Durfee, Charles O. Shove, Benjamin Earl.
- 1860—James Henry, Nathaniel B. Borden, Asa Pettey, Jr., John P. Slade, Charles O. Shove, William B. Durfee.
- 1861—Geo. H. Eddy, Nathaniel B. Borden Asa Pettey, Jr., John Mason Jr., James Ford, Job B. Ashly.
- 1862—Joseph Borden, Nathaniel B. Borden, Asa Pettey, Jr., John Mason, Jr., James Ford, Job B. Ashly.

GENERAL SCHOOL COMMITTEE.

- 1855—Eli Thurston, Azariah S. Tripp, Jerome Dwelly, Benjamin H. Davis, James M. Aldrich, Joseph E. Dawley, S. Angier Chace.
- 1856—James Ford, Azariah S. Tripp, James M. Aldrich, Jerome Dwelly, Joseph E. Dawley, Ebenezer T. Larned, S. Angier Chace.
- 1857—S. Angier Chace, Azariah S. Tripp, James M. Aldrich, Almadus W. Tripp, Emery M. Porter, James W. Hartley, Robert E. Barnett.
- 1858—Azariah S. Tripp, William Maclaren, James M. Aldrich, Robert E. Barnett, James W. Hartley, Almadus W. Tripp, Emery M. Porter.
- 1859—William Maclaren, Eli Thurston, Azariah S. Tripp, Emery M. Porter, Almadus W. Tripp, Warren Hathaway, S. Angier Chace.
- 1860—William Maclaren, Azariah S. Tripp, Seth Pooler, Joseph E. Dawley, Jerome Dwelly, J. Lewis Diman, James M. Aldrich.
- 1861—William Maclaren, Azariah S. Tripp, Joseph E. Dawley, Foster Hooper, Charles A. Snow, Simeon Borden.
- 1862—William Maclaren, Azariah S. Tripp, Joseph E. Dawley, Foster Hooper, Charles A. Snow, Simeon Borden.

MEMBERS OF CONGRESS

FROM FALL RIVER.

Nathaniel B. Borden, Orin Fowler, and James Buffinton, have been Representatives to the Congress of the United States, subsequent to 1840.

NAMES OF SENATORS AND REPRESENTATIVES

TO THE MASSACHUSETTS LEGISLATURE.

SENATORS.

Foster Hooper, 1840-42; P. W. Leland, 1843; N. B. Borden, 1845-47; Orin Fowler, 1848; Richard Borden, 1854; Joseph E. Dawley, 1855-56; Jeremiah S. Young, 1857; Robert T. Davis, 1859-61.

REPRESENTATIVES.

- 1842—Jonathan Slade, King Dean, William H. Ashley.
1843—Jonathan Slade, Wm. A. Waite, Wm. V. Read.
1844—Simeon Borden, Sen., Thomas D. Chaloner, Nathan Durfee.
1845—Simeon Borden, James B. Luther, Benjamin F. White.
1846—Chas. J. Holmes, Benj. W. Miller, Albert G. Eaton.
1847—David Perkins, Benj. Earl, Benj. W. Miller.
1848—David Perkins, Hezekiah Battelle, Wm. R. Robeson.
1849—Simeon Borden, Benj. Wardwell, James Ford, 2d.
1850—Iram Smith, Azariah Shove.
1851—Nath'l B. Borden, Richard Borden, J. B. Luther, Richard C. French.
1852—Nathan D. Dean, Iram Smith, E. P. Buffinton, Southard H. Miller.
1853—None.
1854—Mark A. Slocum, Job G. Lawton.
1855—Daniel Leonard, Asa P. French, Jona. E. Morrill, Benj. H. Davis.
1856—Brayton Slade, Jona. E. Morrill, John S. Brayton, Job B. Ashley.
1857—Jona. E. Morrill, Vernon Cook, Brownell W. Woodman, John E. Grouard.
1858—Josiah C. Blaisdell, Jonathan E. Morrill.
1859—Stephen C. Wrightington, Thomas T. Potter.
1860—Lloyd S. Earl, Stephen C. Wrightington.
1861—Lloyd S. Earl, Stephen C. Wrightington.
1862—Simeon Borden, Henry Pratt.













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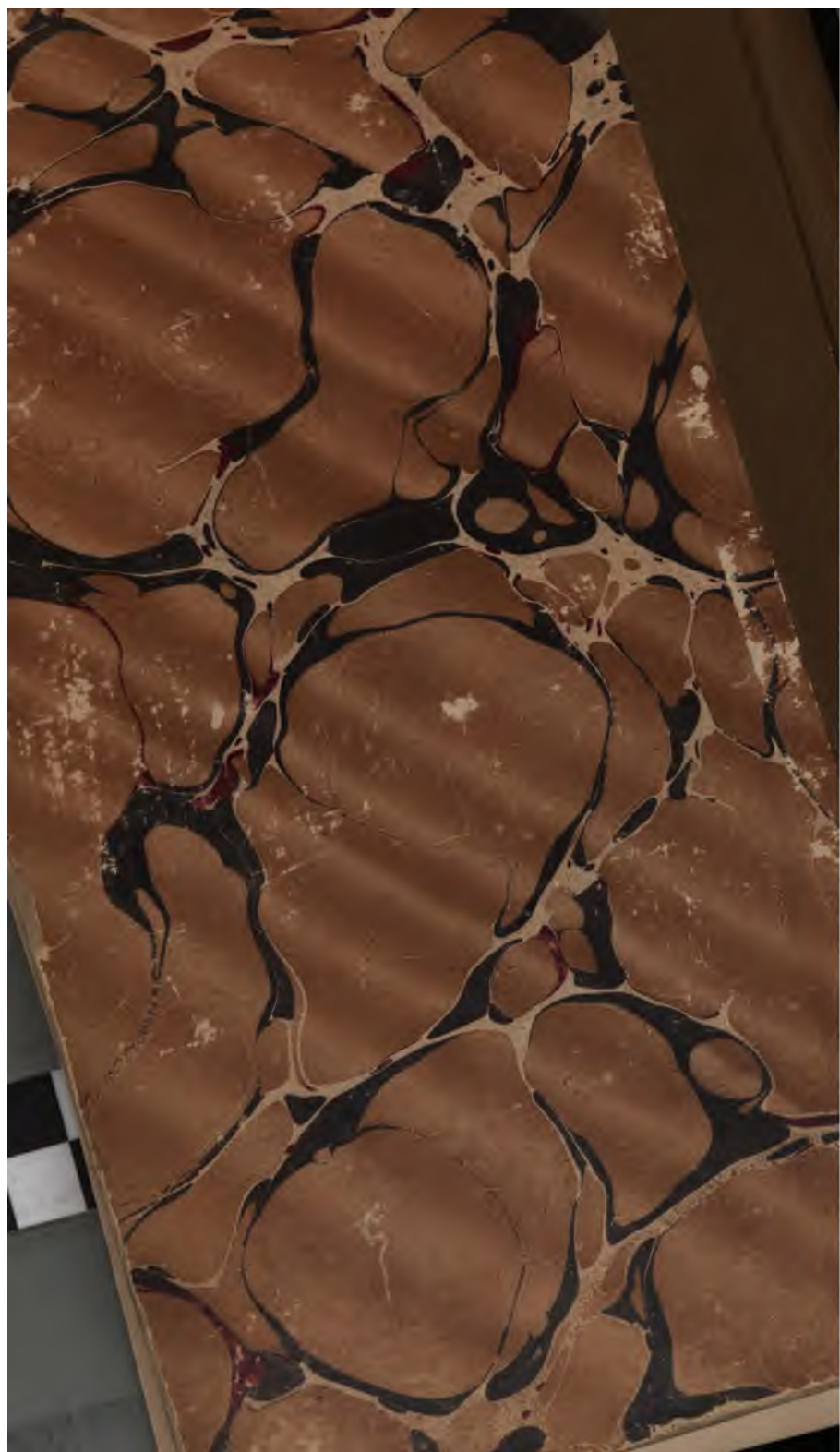
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the 1990s, the number of people in the UK who are employed in the public sector has increased by 1.5 million, from 2.5 million in 1980 to 4 million in 1995. The public sector has become a major employer in the UK, and its growth has been a major factor in the overall growth of the economy. The public sector has also become a major source of employment for women, and its growth has been a major factor in the overall growth of the economy.

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MAIN STREET, FORMERLY "BACHELOR'S ROWE."

"HINGHAM"

A STORY OF ITS EARLY SETTLEMENT AND LIFE,
ITS ANCIENT LANDMARKS, ITS HISTORIC
SITES AND BUILDINGS.



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OLD COLONY CHAPTER
DAUGHTERS OF THE AMERICAN REVOLUTION
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Daughters of the American Revolution

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INTRODUCTION.

FOR two hundred and fifty years after the settlement of Hingham the favorite method of approach was by water, and there is still no better way to get a first glimpse of the town. Sailing south from Boston one enters a cup-shaped arm of the bay, dotted with tiny islands, and well-sheltered from the fury of eastern gales. Along its green shores lie the scattered houses of summer colonies and, at the bottom of the cup, are a few wharves and old buildings that date back to the time when Hingham's mackerel fleet was her chief pride. No longer does the daily steamboat make its sinuous way amid the vexing shallows of the harbor, but the varied craft of the Hingham Yacht Club give a touch of life to the tranquil scene and keep it still allied with the former aspect of the place.

It was from the open waters of Massachusetts Bay that the earliest settlers of the town viewed their new home. The rounded hill of Crow Point was the first land sighted by them, and probably was the spot first trodden by their ocean-weary feet. To-day, girdled by attractive summer houses and crowned by the links of the Golf Club, it is one of the most beautiful localities for miles around. Doubtless the prospect of a safe anchorage in the inner basin led those early voyagers into Bare Cove, now Hingham harbor. If they came in the late afternoon and were so fortunate as to see, over the shoulder of Weary-all Hill, the splendid coloring for which Hingham sunsets are

famous, they must have felt that Heaven smiled upon their enterprise.

The modern traveler who comes into the town by train or motor loses something of this picturesqueness, although if he enter from the south, down the six-mile drive from Accord Pond, he has little reason to complain. From the exquisite vistas through the trees on the Mount Blue road to the graceful willows "over the river," or down the wide avenue that leads through South Hingham and its successive "plains," he faces a series of charming views. Arrived at the lower level of the main street he finds himself beneath the interlacing branches of tall elms, and between rows of dignified old houses which give to the town its air of comfort and well-being. At his right, as he approaches the railway station, stands the Old Meeting-house, the most treasured of all Hingham's possessions. A few rods farther on is Derby Academy, justly famous in the early years of the nation, and still holding its place in the respect as well as in the affection of the community. Recent improvements have done much to beautify the interior of the building and to make it worthy of the high ideals for which the school stands. Beyond the Academy, under the great elm that throws its shadow far across the square toward the railroad, is a quaint old house interesting for its connection with colonial history. Here were quartered some of the exiled Acadians brought from Grand Pré and its neighborhood after the Nova Scotia expedition of 1755. Around the corner may be found the headquarters of the Arts and Crafts Society, which has already made for itself an enviable reputation. From the top

of the hill on the north side of the square one gets an excellent idea of the topography of this section of the town and of its natural beauty. The blue harbor on the east, the softly rounded hills to the north and west, with the wide expanse of the cadet camp at one's feet make a picture not readily to be forgotten.

If the visitor to Hingham enters the town by train from Boston, he first crosses the meadows, above and below West Hingham, known throughout the region for the forget-me-nots which grow all summer in great profusion. Originally brought by Allan Gay, a Hingham artist, from the forest of Fontainebleau, they have spread up and down the brooks, bravely withstanding the icy winters and the ruthless handling of the boys who gather them for sale in the square.

There are three other approaches to the town — one over the old west turnpike, coming in over Back River bridge and passing along the reservation and the thickly clustered houses of the district spoken of by old residents as "up in town;" another, branching from the turnpike at the bridge and skirting a lovely stretch of woodland and shore; and lastly, the roads from Nantasket and Cohasset which lie to the eastward. From the top of Old Colony Hill the horseshoe curve, begun at Crow Point, is completed by the beautiful Martin's Lane and World's End drive.

The day of Hingham's commercial prosperity is in the past, and those who love her truly have no wish to see the modern equivalent in its place. The white sails of the fishing vessels, the carefully tended fields and farms, the wholesome smell of new-cut wood and clean cordage, — these were things

beautiful in themselves, and they gave the flavor of healthy activity to a community proud of its industry and its independence. Prosperity, in the business sense of money-making, is no longer to be coveted for a town the charm of which lies in the quiet beauty and peacefulness of its natural endowment. The ideal Hingham will continue to provide, as does a well-kept home, for the refreshment and reinforcement of those who find chief scope for their commercial activity outside her borders, and true prosperity will mean a conservation of all that gives such a renewal of strength and life.

More than two hundred and fifty years ago, Johnson, in his "Wonder Working Providence," wrote of the town, "Its form is somewhat intricate to describe by reason of the Sea's wasting crookes where it beats upon a mouldering shore," nor is the task to-day a simple one. The lapse of nearly three centuries has not changed to an appreciable degree the physical characteristics of Hingham or the nature of her inheritance. There are still "wasting crookes," and the famous first settler who "would speak his mind" could easily find his counterpart in that respect to-day. Sturdy independence has always been a distinguishing quality of Hingham stock; joined with a brave liberalism in thought and a cautious conservatism in action, it has made her children justly proud of their birthright. Well may they take satisfaction in the thought that they can trace so directly their descent from those pioneers who founded a new freedom in the wilderness across the sea.

MARTHA A. L. LANE.

HISTORIC HINGHAM.

HINGHAM, with its Old England name carrying us back even a step farther than the earliest days of New England chronicle and legend, with its traditional families, themselves indicative of its own origin, its yet numerous venerable houses, its elm and maple shaded streets, sometimes straight and broad, then again narrow and winding, adorned here with beautiful lawns and artistic modern residences, and there quaint with the great, square, yellow, white-trimmed colonial mansion or the low, gabled, unpainted home of the olden days, is one of the towns the story of which, touching here upon the Puritan, and there upon the Pilgrim, is coeval with and, indeed, not an unimportant part of that of the Commonwealth.

As early as 1633 and 1634 a few families made here their abiding-places; but the settlement leading to the assignment of lots was made in 1635, when Peter Hobart, the revered minister thereafter for more than forty-three years, landed near the foot of what is now Ship Street, at the head waters of the mill stream, and held divine worship under the shade of a noble tree now gone. The place, heretofore a plantation known as Bare Cove, became a town under the name of Hingham, there being but ten or eleven older in the State and only one in Plymouth County.

The earliest settlements were made along what is now North Street, formerly Town Street, and soon extended west as far as the end of the swamp, thence through West Street and over Fort Hill, from which the adjoining settlement at Weymouth, or Wessagusset, was reached. The south side of the town brook also, now

called South Street, was then called Town Street; and houses were soon built at intervals between Fort Hill and Main Street, the lower part of which became, early in our history, Bachelors' Row. Main Street throughout its length, with but little variation from its present location, was occupied upon either side at a very early day; and there are few finer avenues than this, especially where it widens into a modern boulevard at South Hingham. Broad Cove Lane, now Lincoln Street, from which by a grassy lane Otis Hill — then Weary-all Hill — was reached, was also occupied by some of the first comers. The lower part of Main Street, near the square, then followed for a short distance two separate courses, — one over a hill now partially dug away, and then extending a short distance westward from where Derby Academy stands, and the other around the base of the same hill. The two united and became one about opposite the location of Loring Hall. Upon the hill stood the first meeting-house, a plain, small log building, with a palisade around it for defence against the Indians. At a distance of a few rods, at most, the first school maintained by the town kept company with the house of worship; while around them both stood the rough stones erected to the memory of our dead forefathers. The remains of the occupants of this our first cemetery are gathered in the old fort, in which stands a plain granite shaft erected as a memorial to the first settlers. This fort, in an excellent state of preservation, is in the Hingham Cemetery, and not far from the Old Meeting-house. It was one of three built at an early day, supposedly about 1675, when King Philip was ravaging the settlements from the Atlantic coast to the Connecticut River and beyond. The other two were situated, one on Fort Hill and the other on the lower plain, not far from where now stands the public library. In this connection it may

be as well to relate that during Philip's War, on April 20, 1676, several houses at South Hingham and "Over the River" were burned by the red men.

It is impossible to name in a short article like the present all of the early families who came to Hingham, but among them were the Lincolns, Herseys, Cushings, Jacobs, Wilders, Burrs, Thaxters, Spragues, Chubbucks, Andrews, Bates, Stoddards, Stowells, Gardners, Hobarts, Beals, Towers, Leavitts, Ripleys, Joys, Marshes, Lanes, and Whitons; and the descendants of most of them are still found among the substantial residents of our community.

The original limits of Hingham extended from the beautiful blue bay on the north to Accord Pond on the south, where it bounded upon Plymouth Colony. The westerly limit was fixed in part by Weymouth Back River, and the easterly by Bound Brook, thus including Cohasset, which was set off in 1770. Hull, too, was, as now, one of our immediate neighbors, and was separated by a salt branch of Weir River.

The early inhabitants were mainly farmers, and were an industrious and thrifty class, who soon developed many other industries. In 1645 a corn-mill was erected at or near the location of that still singing its cheery song, and another a few rods further up the stream. Early in the town's history there was a fulling-mill near the pond at South Hingham now known by that name. Saw-mills and corn-mills were numerous; and our shores were soon lined with ship yards, where many stalwart vessels were built. There were salt-works at several places; and iron foundries, box factories, and bucket factories employed large numbers of people in the succeeding years. As early as 1639 the records tell of the loss of a small ten-ton vessel belong-

ing to John Palmer, of Broad Cove. Subsequently considerable commerce was carried on with the West Indies; and before the close of the last century the town had become celebrated for its mackerel fishery, which, like many of its other industries, is now entirely a thing of the past.

In 1637 Hingham furnished six men for what is known as the Pequot War, and from that day she has never been backward in responding to the military calls of the country. Anthony Eames was the first military commander; and Joshua Hobart, a brother of the minister and an energetic man, was captain before and during Philip's War. At this later period, besides the forts already mentioned, there were so-called "garrison houses." One of these, standing in the "pass" between Massachusetts and Plymouth, was that of Captain John Jacob, a distinguished man and soldier of the period. John Tower and his sons defended another near Tower's Bridge; and the Andrews house, recently belonging to Miss Joanna Lincoln and standing next the Cushing House, was a third. It is supposed to be the oldest house in the town.

In the several French wars men from this town served conspicuously and bravely. In the expeditions against the Spanish in the West Indies in 1740 and 1762 a number of Hingham men participated. The town was foremost among those which led and served in the Revolution, and many of her sons took distinguished parts in the long struggle. Most conspicuous of all was Major-general Lincoln, who had been secretary of the Provincial Congress and a leader in shaping the practical preparations to resist British aggression. Engaged in the war at various times were a number of companies; and probably over one thousand Hingham men participated in it, first and last. A small engage-

ment took place between the British and the Americans on May 21, 1775, the firing on the patriots' part being from our shore, near the mouth of Weymouth River, while the English were on Grape Island. The latter were soon driven off.

The inhabitants in 1776 numbered probably from 2,000 to 2,500. After the war the town grew slowly but steadily until about 1860, since which time its population of between four and five thousand has not materially increased.

Among the most interesting buildings in this country is the Old Meeting-house, erected in 1681. It has been occupied uninterruptedly as a house of worship for more than two hundred years, besides being the place in early days for holding town meetings. The meeting-house of the Second Congregational Society at South Hingham is not only interesting as dating back to the early days before the Revolution, but also for the noble men who have ministered therein. Near the Hingham depot is the New North Church, or, more properly, the meeting-house of the Third Congregational Society, erected early in the present century and the religious home of General Lincoln, Governor Andrew, and Governor Long. A large congregation worships in the Roman Catholic Church, built in 1872, directly opposite the station.

On North Street, a few rods west of Lincoln Street, is the Universalist house of worship, occupied by an earnest and enthusiastic society; and, still farther on, the Methodists meet in the building devoted by them to the service of God. Standing back from Main Street and half hidden by great trees is the white church of the Baptists, built in 1829; while nearly opposite Water Street is the modest chapel of the Episcopalians, with attractive grounds and shrubbery. Centre Hingham has within

its limits the church of the Evangelical Congregational Society, erected in 1848. At South Hingham, on Gardner Street, an undenominational society meets in a small building used as a chapel; and on High Street, near the Weymouth line, there is a Second Advent church. Among the other public buildings in the town are Wilder Memorial Hall, Grand Army Hall, Derby Academy, the spacious Armory, the Public Library, Agricultural Hall, Loring Hall, and the High and Grammar Schoolhouses.

In early times packets carried men and merchandise to and from Boston; but these were long since supplanted by steamboats, which for many years added to the delights of a residence in a place charming alike for its natural beauties, its historical associations, its simple manners, and its comfortable homes. The New York, New Haven & Hartford Railroad now controls the old South Shore Company which, since 1849, has made it possible to enjoy a home in the country and at the same time to carry on a business in the great city.

A sketch of the town, however slight, would be sadly wanting, were no reference made to the beautiful cemeteries at Fort Hill, Hingham Centre, South Hingham, and to the Hingham Cemetery itself. In this, the largest of them all, lies what is mortal of Major-general Lincoln and Governor John A. Andrew. A fine monument marks the grave of the former, and a remarkably life-like statue stands beside that of the latter.

Religious bigotry has never found a footing in Hingham. In the old days there were many bonds of sympathy between our people and those of the Plymouth settlements. Indeed, so numerous were the intermarriages that our community was almost as much Pilgrim as Puritan in blood as well as in thought. Into the anti-slavery agitation of the years that now seem so long

ago the people of Hingham entered with unflagging zeal ; and, when the great war for freedom needed the devotion and self-sacrifice of her sons, hundreds of them responded to the nation's call, and now sleep quietly in her holiest soil, remembered with love and gratitude in that they served and died that their brothers might be free and that the Great Republic might survive, a beacon light to all the peoples of the earth.

WALTER L. BOUVÉ.

During the War of 1812 the countryside was frequently thrown into a panic by the approach of British warships. It was on one such occasion that two young girls at Scituate actually frightened away a hostile vessel by parading up and down the beach with fife and drum. Hidden from view, their shrill clamor led the captain to believe that a force was gathering against him ; and, hoisting sail, he departed. At another time the women and children of Hingham were alarmed by the appearance of a strange ship in the harbor. Rumors of bombardment drove them to their homes. One energetic woman, however, rang the bell of the Old Church until she had succeeded in calling the scattered men together to defend the town. The tradition stops here, although her sons, well known afterward as the firm of R. & C. Lane, doubtless remembered their mother's exploit with pride.

THE OLD MEETING-HOUSE.



OLD MEETING-HOUSE.

THE "Old Meeting-house" was built in 1681. It was the second house for public worship in the town. The first meeting-house was built soon after the gathering of the church in 1635, and was on the main street, on a hill in front of the present site of the Derby Academy. For forty-five years after the settlement of the town it was the only house for public worship. As the town grew in numbers, it was found necessary to build a larger one to accommodate its inhabitants. After a contro-

versy of more than a year, in which the governor and magistrates took part, the location of the new house was settled; and on July 8, 1681, Captain Joshua Hobart conveyed to the town by deed of gift the site for the meeting-house, which was the one upon which it now stands. The frame was raised on the 26th, 27th, and 28th of July, 1681; and it was opened for public worship Jan. 8, 1681-82. It cost the town £430 and the old house, the necessary amount being raised by a rate which had been made in October, 1680. Parts of the first meeting-house were used in the construction of the new one. For over two centuries it has stood, substantially the same as when first erected. It is true that it has been enlarged twice, and such repairs and minor changes as were necessary have been made from time to time; but all the original timbers of its frame are



THE OLD MEETING HOUSE OF THE FIRST PARISH IN HINGHAM, WIDELY KNOWN AS THE "OLD SHIP" CHURCH,
BUILT IN 1681, AND THE OLDEST PLACE OF PUBLIC WORSHIP NOW IN USE IN THE UNITED STATES.

still there, sound as when they were first hewn out of the solid oak by the strokes of the broad-axe, the marks of which can be plainly seen on every hand.

Its antiquity marks it as one of the principal objects of interest in Hingham. The most exhausting research enables us to say with entire confidence that the meeting-house of the First Parish in Hingham is the oldest house for public worship in the United States which stands upon its original site and continues to be used for the purpose for which it was erected.

There were originally galleries on one side and both ends, the pulpit being on the side next to the cemetery. There was no ceiling until 1731, but all was open to the rafters. Through the small circular aperture, now seen in the centre of the ceiling, the bell-rope is lowered to the main floor of the house, in order to make the bell more accessible in case of sudden alarm. It is drawn up into the attic while services are held. The occasion for such use has long since passed away, yet the custom of lowering the rope is still continued. The square pane of glass in the ceiling was placed there to enable the sexton, while ringing the bell from the attic floor, to see when the minister had taken his place in the pulpit, which was his signal to cease ringing. The original dimensions of the house were fifty-five feet in length, forty-five feet in breadth, and the height of the posts "twenty or one-and-twenty feet." This width included what is now contained between the two side galleries, the wall against which the present pulpit stands and the opposite wall being in their original places. In 1730 an addition of fourteen feet was built upon the side next to the cemetery; and in 1755 a similar addition of fourteen feet was built on the side next to the street, these being the spaces covered by the two side galleries. At the

time of the last addition, 1755, the present pulpit was built and placed nearly in its present position. Dr. Gay, the minister, preached from it the first time after it was built, from Nehemiah viii. 4: "And Ezra, the scribe, stood upon a pulpit of wood, which they had made for the purpose."

In the same year, 1755, the first pews were built; namely, two rows of square pews all around the house, except the spaces occupied by the pulpit and the aisles leading from the porches. There was a pew in front of the pulpit, known as the "Elders' Pew," or "Elderly Seat," and an enclosed seat or pew in front of the Elders' pew, facing the broad aisle, for the deacons. The two latter pews were removed in 1828. In the central space or body of the house were long oak seats for the occupancy of males on one side of the broad aisle and of females on the other. These seats were removed from time to time, until the whole space was covered by pews. In 1799 five pews were built in the front of each side gallery, and in 1804 the same number in the rear of those first built, making twenty in all. At subsequent dates all the side gallery pews were removed and new pews were built in their place; namely, eight in the eastern gallery in 1854, the same number in the western gallery in 1855, and in 1857 four were built in the eastern and four in the western gallery. In 1859 four pews were built in the front gallery, and in 1868 four more had been built in the same gallery.

In 1822 stoves were introduced for the purpose of heating the house. It seems incredible that our ancestors could have sat through two long services in a New England climate for so many years with no heat other than that obtained from foot-stoves or similar portable appliances.

There was no adequate provision for lighting the house after dark until 1870, when oil lamps were put in. These served their purpose until 1900, when they gave way to electric lights.

In 1869 the present pews were built on the floor of the house, furnaces were substituted for stoves, and expensive repairs were made. Under the southwest corner-stone a lead box was deposited, containing appropriate memorials connected with the history of the parish. Appropriate services were held to commemorate the reopening of the meeting-house Sept. 8, 1869.

Aug. 8, 1881, very impressive and interesting exercises were held in the meeting-house, in commemoration of the two hundredth anniversary of the building of the house. Mr. Charles Eliot Norton, a lineal descendant of the second minister, Rev. John Norton, during whose ministry it was built, delivered the principal address. Music of the various periods since the erection of the meeting-house was represented by the "raising of the tune" by means of a "pitch-pipe" and "deaconing" of the hymn, with singing by the congregation; the use of various musical instruments in connection with a large choir, composed of nearly all those living who had ever sat in the "singing seats;" and the organ and quartette choir. At that time a tablet of brass, set in mahogany and lettered in antique style, was placed on the wall on the westerly side of the pulpit as a permanent memorial. It has the following inscription:

"LET THE WORK OF OUR FATHERS STAND."

Ministers.

PETER HOBART	1635-1678-9
JOHN NORTON	1678-1716
EBENEZER GAY	1718-1787
HENRY WARE	1787-1805

THE OLD MEETING-HOUSE.

JOSEPH RICHARDSON	1806-1871
CALVIN LINCOLN	1855-1881
EDW ^d AUGUSTUS HORTON	1877-1880
HIRAM PRICE COLLIER	1882-1888
JOHN WILLIAM DAY	1890-1899

Teacher.

ROBERT PECK	1638-1641
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This church was gathered in 1635. The frame of this meeting-house was raised on the twenty-sixth, twenty-seventh, and twenty-eighth days of July, 1681; and the house was completed and opened for public worship on the eighth of January, 1681-82. It cost the town £430 and the old house.

Mr. Day's ministry closed in 1899, and Rev. Louis Craig Cornish, the tenth minister, was settled in 1900.

Jan. 8, 1882, a discourse was delivered by Rev. Edward A. Horton, at that time the only surviving minister, on the occasion of the two hundredth anniversary of the opening of the meeting-house for public worship.

There is some doubt about the general appearance of the early New England meeting-houses; but, from several woodcuts which have been preserved of those in other places and from some early memorials of towns in which the earlier buildings are not now standing, there is strong presumption that our Hingham meeting-house is of a type of architecture which was not unusual, and, perhaps, more commonly in use than any other. The nearly square box, with a pyramidal roof surmounted by a belfry with "banisters" around it, a steeple in the centre, projecting porches, two regular rows of windows with diamond

panes of glass (formerly set in lead) interrupted on one side by a pair of windows at a different level, which mark the position of the pulpit, constitute the customary features of these earlier houses. All these are seen in our old meeting-house, almost the only one left to remind us of that simplicity which our fathers thought becoming to their houses of worship.

In 1791, one hundred and ten years after the house was built, its form and appearance were nearly lost to us of later generations. Indeed, the whole structure was dangerously near annihilation. The following notes tell the story :

In June, 1791, it was voted "that the meeting-house be repaired in the following manner, viz. : that the roof be carried up to a point the same pitch as the south-west roof is over the centre of the house ; and that the ridge extend from the north-west side of the house to the south-east, the whole width of the house ; and that where the porch now stands a tower be built on which the bell shall be hung, and such work on the top of the tower as shall hereafter be ordered." In February, 1792, it was voted "that a tower be built at the south-west side of the meeting-house for the bell to hang on ;" and, in the following March, "that the meeting-house roof be taken off, and a proper pitch roof made to correspond with the tower that is to be built, and to have proper covings." Subsequently it was voted "to leave it to the judgment of the committee to form the roof as they shall judge best." In April, 1792, the committee reported that the top of the meeting-house was so defective that it was not best to repair it without taking off the roof ; and the report was accepted. In August of the same year it was voted that the vote for taking off the roof "be dissolved ;" and at the same meeting it was voted "to take down the meeting-house, and build a new

one similar to a plan exhibited in the meeting which is on file, 60 in favor of it, and 28 against it." Fortunately, however, in November, 1792, it was voted "not to take down the meeting-house and build a new one on any principles," but "to repair the meeting-house in its present form." Extensive repairs were made in 1793, in accordance with votes passed to carry out this latter vote; and the old meeting-house was saved.

Visitors who see the two square pews with their "banister" tops, which are preserved in the attic as relics, and which are of the style of those removed in 1869, often express regret that the old pews were not allowed to remain, and so add to the quaintness of the interior. For the purposes of an antique relic it is a matter for regret; but the exigencies of the situation required their removal, as the following extract from an article in the *Hingham Journal* of Sept. 3, 1869, written by a member of the Committee on Repairs, clearly states:

"Several articles have appeared in the columns of this paper during the time the work of repair has been going on, evincing no small degree of interest in relation to the manner in which the committee who had the work in charge proposed to accomplish it, and it is not surprising that therein fears were expressed that something would be done in the progress of the work to mar the general character of the building; and the committee ought to feel under some obligation to this expression of public feeling, in restraining any tendency in this direction, if, unhappily, it had any foothold among them. It was no mere desire for change or to conform to modern fashions of architecture which led to the work of repair, but an apparent necessity for making essential repairs had been felt for some years. This, at last, led to an examination of the floor of the house; and this examination

revealed the fact that, if the parish wished to preserve their house, they must forthwith commence the work of repairs, and that nothing short of an entire new floor would answer the purpose. This rendered the removal of the pews necessary, and the removal involved their destruction. There are many associations connected with those old pews, full of the deepest interest to those occupying them; and nothing but the sternest necessity could have reconciled the owners to their sacrifice. Those old square pews were not put in the house when it was first built, but were placed there when the last addition was made in 1755."

The first reference in the records of the parish to the musical part of the service is in 1763, when a meeting was held "in order to see whether the Parish will assign any particular place, seat or seats, where a number of persons skilled in Musick may set together that so that part of Religious exercise may be performed with decency and order;" and it was voted "that Mr. Gay be desired to invite one or more to set in ye seat behind the Deacons' to strike first in singing," and "that a part of the womans' front seat and ye second seat, not exceeding one-half of each, be separated for ye use of the singers." In May, 1778, it was voted "that the two hindermost seats in the body of the Meeting-house, both men's & women's, be appropriated to the use of the singers;" in September of the same year, "that the three hindermost seats in the Meeting-house be appropriated to the singers, and that they have liberty to make doors & flaps of bords to each seat;" and November, 1779, "to indulge the singers a Liberty to set in the front gallery where it best suited them." The first record of a musical instrument is in the vote of March 9, 1801, when it was voted "that the Parish be at the expense of purchasing a Bass-viol and commit it to Barnabas Lincoln, to be used by him

or his family in the meeting-house to assist the melody, and that Mr. Barnabas Lincoln be invited to assist in leading the bass." The bass-viol was continued in use from this time until the introduction of an organ in 1867, and other instruments were used at various times. Mr. David A. Hersey played upon the bass-viol for nearly fifty years, and Mr. Sidney Sprague upon the flute for thirty-six years, their services ending in 1867.

In 1867 an organ was placed in the front gallery. Previously for many years the "singing seats" were in this gallery. In 1869, at the time of the general repairs, the location of the organ was changed to the platform on the easterly side of the pulpit, and in 1870 a new organ was purchased and placed in the same position.

In 1902 Mr. and Mrs. Edwin Clapp, members of the parish, expressed a wish to place in the meeting-house a new organ as a memorial gift to their son, who died in 1901, and who had been an active member of the choir. A portion of the eastern gallery was removed, and the organ was placed in the northerly corner of the meeting-house. It was dedicated July 31, 1902. Upon the organ is a brass plate with the following inscription :

THIS ORGAN WAS GIVEN TO
• THE • FIRST • PARISH • HINGHAM •
BY MR. & MRS. EDWIN CLAPP
IN MEMORY OF THEIR SON
• DAVIS • BATES • CLAPP •
• AD • MCMII •

On Sept. 24, 1905, there was used for the first time a reading desk, the gift of friends of Joseph H. French, as a memorial of him. Upon it is a brass plate with the following inscription :

THIS READING DESK COMMEMORATES
THE HONORABLE LIFE AND CHEERFUL FAITH OF
JOSEPH HUMPHREY FRENCH
1820-1905
WHO DURING THIRTY YEARS
WORSHIPED GOD IN THE OLD MEETING HOUSE.

A bronze tablet in memory of Wilmon W. Blackmar, placed on the southerly interior wall of the meeting-house by the Massachusetts Commandery of the Loyal Legion of the United States, was unveiled with suitable exercises on Sunday afternoon, June 9, 1907.

On Oct. 11, 1908, there was used for the first time a stand for the baptismal bowl. Upon it is a silver plate with the following inscription:

TO THE HONORED MEMORY OF
DEMERICK MARBLE
BORN OCT. 7, 1819 DIED FEB. 22, 1898
BAPTISED IN THIS OLD
MEETING HOUSE OCT. 23, 1823.
GIVEN BY HIS SONS
1908.

Both the first house and the present one were surmounted by a bell. The bell now in use was placed in the belfry July 26, 1822.

For some years before the Revolutionary War there was a clock in the attic, the dial of which was in the dormer window facing the street. For some unknown reason this was removed. The time was originally marked by an hour glass which stood upon the pulpit. The clock now on the front of the gallery was placed there by subscription in 1835, and set in motion on the

morning of the two hundredth anniversary of the settlement of the town.

Town meetings were held in the meeting-house from 1682, when it was first opened for public worship, until 1780, and from that date until 1827, either in this house or the meeting-house at South Hingham.

The parish is of the Unitarian denomination. Originally a Puritan church and congregation, it changed gradually in its belief, under the liberal ministry of Dr. Gay, about the middle of the eighteenth century, long before the time when the Unitarians became an established denomination in this country. It continues to be active and prosperous, and maintains public worship in the meeting-house every Sunday throughout the year.

For the uses of the Sunday-school and other purposes connected with the religious and charitable work and social life of the parish, the Parish House, which stands on Main Street, nearly opposite the meeting-house, was built in 1891.

Nov. 6, 1910, there was a service of dedication by the Sunday-school, in the Parish House, of a peal of tubular bells, to be used in calling together and dismissing the Sunday-school. The bells are enclosed in a mahogany case and were the gift of Mrs. George E. Wales, as a memorial to her daughter, formerly a member of the school. Upon the case is a brass plate with the following inscription :

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
ELEANOR ELIZABETH GARDNER

Born June 14th, 1891

Died June 19th, 1905

E'en as she trod that day to God, so walked she from her birth —
In simpleness and gentleness and honour and clean mirth.

The limits of this sketch do not permit any extended observations of a sentimental character concerning this unique relic of antiquity; but for those whose ancestors for seven or eight generations have continuously worshipped within its walls, through two centuries or more, it is filled with associations which no words can express. Fortunately preserved by the wiser second thought of those who would have replaced it with a more modern structure more than a century ago, scorched by the heat of a burning building on one side a half century ago, and threatened by a similar occurrence on another side since that time, it still stands an inspiration and comfort to those in whose keeping it is to-day. The inscription adopted by the parish for its seal reflects also the sentiment of all who cherish the memorials of earlier times, "Let the Work of our Fathers stand."

Well may we say with the Psalmist, "This is the hill where God desireth to dwell in; yea, the Lord will dwell in it forever."

FRANCIS H. LINCOLN.

THE SETTLEMENT OF HINGHAM.

A FEW families are known to have come to the shores of Bare Cove in 1633, and are believed to have been the first settlers. Others came in 1634. The deed to the whole adjacent territory given by the Indians thirty years later fixes this as the year of the foundation. "Certain Englishmen," it tells us, "did come to inhabit in the days of Chickatabut, our father chief sachem, and by free consent of our father did set down upon his land in the year of our Lord God one thousand six hundred and thirty-four." In 1635 some forty-eight settlers came, and perhaps as many more in the next three years. Their names are given us upon a list, made by Mr. Cushing, the third town clerk, "of such persons as came out of the town of Hingham, and the towns adjacent, in the county of Norfolk, in the kingdom of England into New England and settled in Hingham." "The whole number who came out of Norfolk, chiefly from Hingham and its vicinity, from 1633 to 1639, and settled in Hingham," he tells us further, "was two hundred and six."

Probably somewhat enlarged by additions from other sources, this little company of perhaps two hundred and fifty souls apportioned land in 1635, settled a minister, "gathered a parish," built a meeting-house, erected their settlement into a Plantation, thus gaining representation in the General Court, and named their new home Hingham in love for the old home across the sea.

Practical considerations no doubt determined the selection of the site. The bay gave good fishing, and the flats yielded



A VIEW OF OLD HINGHAM, NORFOLK, ENGLAND, TAKEN FROM THE TOWER OF ST. ANDREW'S CHURCH.

plenty of shellfish. Then as now the low rolling hills stretched pleasantly inland from the harbor's edge. There were sightly and well sheltered building spots. The broad open spaces offered easy tillage and pasture. There was an abundant supply both of wood and of water. The site could be readily defended, and provided a convenient waterway to Boston, already a considerable town and well fortified. Not least of the advantages was a safe and sufficient anchorage in the landlocked harbor with the open sea just beyond it. Possibly another consideration may have had weight. The distance from Boston insured to the Plantation a considerable independence in the management of its own affairs. Such may well have been the reasons which led to the selection of the shallow bay at the lower end of what is now Boston Harbor for the site of the Plantation of New Hingham.

With this said, there remains the more interesting question what brought these people across the sea? Why did they leave well established homes in the old country to endure the dangers and discomforts of life on the edge of an untrodden wilderness? What tempted them to brave the little traveled and perilous North Atlantic? In short, what were the reasons for the migration? Although it cannot be briefly stated, the answer is plain. To understand it one must journey at least in fancy to far distant places and times, and see the erection of this plantation in the long perspective of history.

Our journey will take us over the sea to England, and from London northward and eastward through the wide level lands of Essex, and Suffolk, and Norfolk. The New Englander will find many names made familiar by long association, witnesses to the influence of this region upon early New England. Here are

Wrentham and Ipswich; there Stoneham, and Yarmouth, Boxford, Sudbury, and Lynn. Here, too, is the little town of Worstead, famed seven centuries ago for its woollen stuffs, a name that long since became a household word. The entire region has a character peculiar to itself. From the Thames on the south to the Wash on the north, these counties form a sort of promontory, which looks across the troubled Northern Sea to Holland and Belgium, countries which they much resemble. The wide marshlands are deserted and again flooded each day by the tide, and the far-famed Norfolk Broads call to mind the flat surfaces of the neighboring lowlands.

Not in appearance only is this promontory like the low countries. From them it drew some of its blood, and much of its spirit. This easternmost part of England has been called the hotbed of independency. It was one of the strongholds, if not the very stronghold, of that independent spirit which in the late sixteenth and early seventeenth centuries established constitutional government in England, and planted it on the edge of the American wilderness.

Curious testimonies regarding the persistency of Norfolkshire independency are on record. In passing, two may be selected from many others. The Evangelist Wesley, writing a century after our period, said of Norwich, "Whatever be the color of their religious convictions, they do all dearly love a conflict." And a modern writer, tracing this independency through the later infusions of Flemish and Huguenot blood to the early Scandinavian settlement, ends sadly, "This spirit has persisted through all changes to the present time, causing Norfolk to be the greatest hotbed of nonconformity to be found to-day within the three seas."

It will be well briefly to trace back this Norfolkshire independence that we may see how deep buried its roots are in the past. In the very early days there are traces of Scandinavian settlement in this region. Later William the Conqueror brought over weavers from Flanders, who settled in Norwich and laid the foundation of the city's prosperity. Later by three centuries Edward the Third invited over Flemish artisans, who settled in Norwich and its vicinity. Their number was large, and they intermarried with the people. Later still, wherever these foreigners had settled there developed a stronghold of the Reformation, and later yet a center of this independency. Perhaps more potent than the infusion of foreign blood was the persistent influence and example of the foreigners. Through these centuries there was constant intercourse with the low countries, the nursery of European independency, and the foreigners in Norfolk and vicinity enjoyed substantial privileges that were denied to the people. So founded and fostered, this independency was shown in countless ways. To cite only one illustration, about 1360 Wycliffe spread a knowledge of the Bible. In the persecution which twenty years later overtook his followers more persons died at the stake in Norfolk than in all the other counties of England put together. Among the first was William Carman from Hingham. In short this eastern promontory of England was a region possessed from the earliest days of peculiar inheritances and influences. Norfolk was an important part of this region, Norwich was the center of it, and some sixteen miles out of Norwich lay the little town of Hingham.

The facts known to us about the Old Hingham of three centuries ago are like bits of a broken mosaic. Judged by themselves, though not without antiquarian interest, they have no

great meaning. Placed in their pattern, however, they take on a large significance and are seen to be part of a great design.

The mosaic into which the facts about Old Hingham should be fitted is no less than the history of England from 1600 to 1650, momentous years which witnessed the rise of modern democracy. The struggle for freedom it is true can be traced far back of this period. Judged broadly it is as old as time. But in this half century certain distinct democratic aspirations after freedom slowly took definite form and were securely established for all English speaking people. For our purposes modern democracy began in the last part of Elizabeth's reign, came more plainly into view in the reigns of James and Charles the First, and was permanently established in the Commonwealth under Cromwell. Emerging about 1600, modern democracy took definite form and grew in strength until it established constitutional government fifty years later. Such is the pattern of history into which the story of Hingham must be fitted to be understood. It was part of a great movement, the result of a vital struggle in human development.

Mighty human issues hung upon this contest. Absolute monarchies were rising on the continent. It was boldly said in James' Parliament, and probably with truth, that England was the only country in Europe where the people were fighting for their rights. The issue was clear-cut. On the one side were the common people, sometimes ignorant and mistaken, but doggedly persistent. The parish clergy often were with them, and a few of the bishops. On the other side was the Court, comprising the King, the nobles, and the higher clergy. The latter, themselves mostly of gentle birth and created by the Crown, naturally were devoted to its interests. The two parties were

fundamentally at variance. The Court neither understood nor sympathized with the rising democracy. Its conception of the state was wholly aristocratic, government from above downward. The people, impatient of these practices, were groping toward the modern conception that government rests upon the consent of the governed. The people desired to increase the powers of their Parliament. The Crown desired to govern without the Parliament, or with a Parliament made entirely docile. The people were feeling their way toward constitutional government. The Court was dreaming of absolute monarchy.

This fundamental disagreement must be kept in mind if the contest and its importance are to be understood. Unfortunately the issue is obscured by theological and ecclesiastical quarrels, and by the romantic appeals of the cavaliers and round-heads. To look on this controversy, however, as concerned primarily with churchly or philosophical matters is to profoundly mistake its meaning. Modern democracy, and nothing less, was emerging for its age-long struggle against absolutism and privilege. It is in this broad aspect of the contest that we are all alike interested.

To understand it we must lay aside our preferences for churchly ceremonials and definitions of religion. On these matters we differ. But about the desirability of a truly representative government, concerning the people's right to govern themselves, upon the principle that we will pay no taxes except those which we ourselves shall levy, about our freedom to think and act as we please, and to worship God as we deem helpful, on these essential underlying principles of democracy we all agree. In England there was a mighty difference of opinion about these matters between 1600 and 1650. Men fought for them to

the death and to the death men fought against them. It was for these great privileges of freedom that together with others the men of this eastern promontory were contending.

While the contest was so broad in its scope that it is difficult to show it in any brief compass, there were two points around which it clearly centered. The Church sought to suppress all right of private judgment and independent action. The Crown sought to tax the people without their consent. Upon these difficulties the conflicting parties met and met again. It may be profitable for us to look at two fairly typical instances where these differences are shown, and where the part played by the eastern promontory is also revealed.

The first instance shows the temper of the Church in regard to the freedom of the individual. Persecution of independently minded people gradually increased through the century preceding our period. We find a number of persons burned in Norwich and its vicinity. For example, in 1556 William Carman of Hingham is burned in Norwich for being "an obstinate heretic," and for having in his possession "a Bible, a Testament, and three Psalters in the English tongue." In 1593 the Lords passed a bill making it punishable by death merely "*To hold an opinion contrary to the ecclesiastical establishment of the realm.*" The bill did not become law. Reflecting perhaps upon the difficulty of judging unexpressed opinions, the Commons amended it. As passed the law provided that, "Any person . . . *writing or saying* anything against the Crown in ecclesiastical causes . . . shall be imprisoned without bail [It should be remembered what the English prisons were at the time], . . . and at the end of three months shall be banished from the kingdom forfeiting all his goods and chattels, and the income

of his real estate for life. Persons refusing to leave, or returning, shall suffer death as felons." This was for *writing or saying anything* against the Crown in ecclesiastical matters. Here surely was government from above downward! That the eastern promontory did not take willingly to this procedure is shown by the comment of Sir Walter Raleigh. He held that there were no less than 20,000 persons in this vicinity to whom the law applied.

The next incident shows the temper of the Crown in the matter of taxation. It will be remembered that on the death of Elizabeth in 1603 James the First came to the throne. He reigned until 1624, when he was succeeded by Charles the First. During these years continual quarrels arose between the King and people over the right of the Crown to levy taxes without the consent of Parliament. For example, King James reproves the Parliament for asking him how the taxes had been expended. The Parliament then records its conviction that this matter is a part of its duty and proper privilege. For answer the King goes to the House of Commons and with his own royal hand tears from the Book of Records the pages on which the resolution is written.

The same struggle is shown in a stronger light some years later. King Charles sends soldiers to arrest the refractory members of Parliament. A member sees them coming, locks the door in their faces, and holds the speaker in his chair while the Commons passes the famous resolution, declaring that thereafter any man paying taxes levied without the consent of Parliament shall be considered an enemy to the liberties of England. This member was Sir Miles Hobart, representative from Norfolk.

Arrayed against this absolutism in Court and Church was

the people's independence. Widespread throughout all England, perhaps this independent spirit found its largest single expression in southeastern England in the little promontory where our interests are centered.

Curious incidents show how strong was this temper in Norfolk. In Norwich the citizens occasionally rang the church bells during the sermon time at the cathedral, and even interrupted the sermon with questions. We find Robert Brown, later known as the Father of Congregationalism, much in Norwich, where at last he was imprisoned. As early as 1580, his followers had considered migrating from Norfolkshire either to Scotland or the Island of Gurnsey in order to enjoy freedom of speech. John Robinson, who later led the Pilgrims from Austerfield and Scrooby to Holland, and who later yet helped on if he did not initiate their removal to Plymouth, was a settled minister of St. Andrew's Parish in Norwich between 1602 and 1607, where he may have been known to Robert Peck. Cromwell's mother was a Norwich woman, and Cromwell was much in this vicinity. Norfolk was one of the seven shires later associated for his support, and from Norfolk came many of his ironsides.

Through these years the officials in Norfolk had hard work of it. Bishop Harsuet of Norwich, for example, is disliked by the people because he favors the Court, and by the Court for the contrary reason that he favors the people. In 1619 he is singularly accused of holding "both papistical and puritanical leanings." Evidently the poor bishop did what he could. In 1624 we find him thanking the bailiffs of Yarmouth, a short distance from Hingham, for closing conventicles. In the same year complaints are lodged against him in Parliament for suppressing sermons and lectures, exacting undue fees, persecuting parishioners who

refused to bow to the east, setting up images in the churches, and the like. He answers that these accusations proceed from the independents ("Puritans") whom he has vainly tried to suppress. As the conflict grew more bitter these difficulties increased.

Much more might be related to show the temper of independency and its expression in Norfolkshire. But this outline will serve as a background. With these facts in mind, let us look at one of the fragments of Hingham history that has survived these three centuries. We learn that in 1605 Robert Peck became minister of St. Andrew's Parish, Hingham, a conspicuous and influential position. The son of a country gentleman, who traced his ancestry back through twenty generations to an ancient Yorkshire family, he was born in Beccles, Suffolk, a short distance from Hingham, in the year 1580. Beccles had been made conspicuous by the burning of several heretics there a few years earlier. At the age of sixteen Peck entered Magdalene College, Cambridge University, then the academic center of the democratic movement, receiving his Bachelor's degree in 1599, and his Master's in 1603. It is to be noted that John Robinson was much in Cambridge until 1601, when he resigned his fellowship to take up his work in Norwich. The two men may well have been acquainted at the University. In his twenty-fifth year Peck was inducted into his first and only parish, which he served through many vicissitudes for fifty-three years until his death in 1658.

The contest which we have reviewed was at his doors. In the year of his settlement, 1605, five ministers were expelled from their parishes in the diocese of Norwich, all neighbors of Robert Peck, and undoubtedly known to him. Soon after John Robinson left Norwich for Scrooby. In 1615 Peck was himself reported

to Parliament for nonconformity and misdemeanors, in other words for his independency. We are told also that on one occasion the citizens of Norwich petitioned Parliament in his behalf.*

Before continuing with the Hingham history it is necessary to recall that in 1625 Charles the First succeeded his father. He early chose as an advisor William Laud, who became Archbishop of Canterbury. With him the struggle to make England conform was carried to its greatest lengths, and he early turned his attention to this eastern promontory.

Sir Nathaniel Brent had been sent down to hold a metropolitan visitation. We are told that "many ministers appeared without priests' cloaks and some of them suspected for nonconformity, but they carried themselves so warily that nothing could be gathered against them." Robert Peck is believed to have been among this number.

Such a condition of affairs was intolerable to Archbishop Laud, who now transferred Bishop Wren from Hereford to Norwich. This prelate's policy has survived in a single phrase, "Uniformity in doctrine and Uniformity in discipline." He began at once to enforce these uniformities and in the little more than two years of his administration "he caused no less than fifty godly ministers to be excommunicated, suspended, or deprived."

These fifty men would not read the Book of Sports in the churches as they were bidden. The book exhorted the people to play games on Sunday in Continental fashion, and was

* The writer has not been able to verify the statement, but regards it as probable.

Robert Peck married Anne Lawrence, whose father was "a reverend grave minister, a preacher to those who, fleeing for religion in Q. Marie's days, met together in woods and secret places as they could. He was a gentleman of great estate, and exceeding in liberality to the poor."



ST. ANDREW'S CHURCH, HINGHAM, NORFOLK, ENGLAND,
AS SEEN FROM THE RECTORY GROUNDS.



THE EARLY SEVENTEENTH CENTURY PEWTER BAPTISMAL BASIN, OWNED BY THE FIRST
PARISH, BELIEVED TO HAVE BEEN BROUGHT FROM ENGLAND BY THE FIRST SETTLERS.
IT HAS BEEN IN CONTINUOUS USE FOR NEARLY THREE CENTURIES.



abhorrent alike to the Sabbath-keeping people and clergy. They persisted in using "conceived" prayers in addition to the liturgy; that is, they offered prayers of their own composing, an offence strictly forbidden. They further stood at the desks instead of facing the communion table when they read. Their other misdemeanors were of a similar nature. Among those excommunicated was Robert Peck, now a man over fifty years of age.

When Bishop Wren, largely for his doings in Norfolk, was impeached before the Parliament two years later special mention is made of Robert Peck. The Bishop says in his defence: "It appears in the records of this House that Robert Peck had been complained of for misdemeanors, and that in 1616 and 1622 he was convicted for nonconformity." These statements show that through these years Robert Peck had been fighting for the rights of the people and had been brought to the attention of Parliament three times.

The Hingham story has many turnings. We must now look back to the earlier years of Peck's ministry. It may be noted in passing that in 1619 he baptized Samuel Lincoln, the fourth great-grandfather of Abraham Lincoln. Fourteen years earlier, in 1605, he baptized a little baby who was destined to play a notable part in the lives of many Hingham people. This boy was Peter Hobart, a founder and the first minister of New Hingham. Robert Peck baptized him doubly, first into the fellowship of the faith and then into the Christian ministry.

Much might be said of the Hobart family with which Peter was connected. The member who held the Speaker of the House in his chair in the incident already cited was a Hobart. Sir Henry Hobart was Attorney General to James the First,

and afterwards Lord Chief Justice of the Common Pleas. The family was prominent in the region. Their altar tomb with its paneled sides, built in 1507, may still be seen in the nave of Norwich Cathedral. The fact that it survived the later sacking of the Cathedral is probably a proof of the standing of the family. Peter's kinship with these distinguished men has not been traced. Some kinship is probable, if not certain, and in temper he was truly related to them.

Peter was sent first to a grammar school, then to a Free School in Lynn, and thence to Magdalene College, Cambridge, where he graduated in 1625, from the same college where Robert Peck had graduated twenty-two years earlier. Next he became a "teacher," delivering lectures and preaching. But because of his independence he had difficulty in securing a parish. Cotton Mather tells us that "his stay in England was attended with much unsettlement." Mather also adds this one mention of his wife: "Yet by the blessing of God on his diligence and by the frugality of his virtuous consort, he lived comfortably." In 1635, together with the others from Old Hingham and its vicinity, he migrated to New England, where he joined his father and a few other settlers who had established themselves about two years earlier on the shore of Bare Cove, now Hingham harbor.

While Hobart had been growing to manhood, the troubles between King and Parliament had deepened. Taxes had been levied without the Parliament's consent and collected by force. Archbishop Laud as we have seen had taken in hand the government of the churches. And events had been happening at Norwich that were no doubt much discussed in Old Hingham. The Dutch and Flemish people, we remember, had long been

established in Norwich and its neighborhood. For many years their independent churches had existed under a special grant of Edward the Third. Despite the royal grant, however, the Archbishop proceeded to close these churches. Rather than submit the Dutch and Flemish people migrated back across the sea to the low countries. Many hundred people, it is said, left Norfolkshire. Perhaps as many as four thousand left the vicinity of Norwich. The exodus resulted in great detriment to the city and to the region, for these men were expert weavers.

In short, a great harrying process was in progress. King James had said that he would harry the independents out of England. By continuing the process Charles hoped to make England an absolute monarchy, and by this same process the Archbishop hoped to establish absolute ecclesiastical authority. He was trying to build that dreaded "*Imperium in imperio*," the kingdom within the kingdom, which was so feared by our fathers.

The Archbishop was seeking to make the Church the supreme agency in the government. It is well for us to understand what this meant to individual liberty. He revived the ecclesiastical courts. He forbade the right of assembly. Men could not meet for an evening's talk without fear of examination and penalty. For such an offence we learn that Robert Peck and his people were disciplined in Hingham. Peck had been repeating the catechism with a group of his parishioners, and with them had sung a psalm. We learn also that "he had infected his parish with strange opinions." A man might be fined, exiled, perhaps banished or killed for like offences. It was for sound reasons that our fathers dreaded the "*imperium in imperio*."

The reasons for all the migration to the low countries and

to New England are rooted in this determination of the Archbishop and King to complete the work begun by King James, to harry all the Puritans out of England. However academic and shadowy this word "Puritan" may now have become, the King and Archbishop used it with broad inclusiveness. They meant literally to harry out of England all persons opposed to ecclesiastical courts and like institutions of tyranny civil or ecclesiastical, in short all who contended for a free and constitutional government. Under the name of Puritan they doubtless would have included every reader of this article, no matter what his shade of religious opinion or affiliation. It was while these difficulties were at their height that the first exodus took place from Old to New Hingham.

The immediate causes are at present unknown to us. For gathering in the rectory and singing a psalm together, as has been said, Bishop Wren had the culprits before him in the Church, and made them answer to each charge, "I do humbly confess my sin." The incident may well have played a part in their determination to migrate. Peck was a marked man, as was shown by the reports to Parliament, and by his "infection of the town with strange opinions." Hingham was under suspicion of liberality and independence. These considerations cannot fail to have had weight.

Probably the whole atmosphere of the time and place led naturally to the migration. Many people were leaving England. Cromwell, it is said, just missed coming to America. The Hingham people had seen the weavers driven out of Norwich and a rich industry laid in ruin. They had seen similar removals all around them. They well knew the meaning of the contest, and their cause at this time was deep in shadow. Beside migration

there was no other relief for independent men from the tyranny of Church and State. In 1635 the second company came out, and among them Peter Hobart.

These settlers of 1635, as the others probably had done before them, came from Charlestown by boat, and landing on the shore of what is now the mill pond, Peter Hobart offered prayer for the blessing of God upon the new settlement. This may be fairly called the beginning of the Plantation. Events quickly followed. Land was apportioned in the summer of 1635, and in October of the same year the name of Hingham was recognized by the General Court. Peter Hobart "gathered" the parish, and erected the first meeting-house, a log building surrounded with a palisade.

After the exodus conditions in Norfolkshire grew steadily worse. The Archbishop by this time had silenced the week-day lectures, confiscating their endowments; in many places he had abolished preaching; and he had revived ecclesiastical forms long disused and obnoxious to the people. On entering and leaving the churches the people were bidden to courtesy to the east, a practice unknown since the Reformation. Since the Reformation also the communion tables for the most part had stood in the broad aisles. The Archbishop now ordered them to be restored to the east end of the churches, and to be raised three feet above the chancel floors. To us this order seems harmless.

But to understand the bitter controversy which it provoked we must remember that our forefathers saw in this far more than a question of decorous public worship. When Governor Endicott, for example, cut out the cross from the English flag the act had many meanings. It surely was more than a question of

bunting and decoration. So the location of the communion tables contained meanings other than at first appear. The question then involved large political issues. For sound reasons it appeared to the fathers to be a matter of political liberty. The whole issue in short was grave and serious. There were open quarrels in the churches, protests from the Bishops, parliamentary commissions, petitions to Parliament, and a great ado.

It is now to be remembered that Robert Peck was a marked man, three times reported to Parliament, convicted of nonconformity. But to this order about the communion tables he could not submit. He not only refused to obey. He went further. He dug the floor of his chancel a foot below the floor of the church, and there placed his communion table, endeavoring to make it symbolic of humility. This was a daring and a last defiance flung in the face of an opposing power capable of crushing him. Having done this thing, for which if caught he would certainly have been imprisoned, he fled over the sea, joining his former parishioners and fellow townsmen in New Hingham, where Peter Hobart, who had grown up under him, and whom he had baptized doubly thirty-three years before, was now the minister. So, as Cotton Mather tells us, "This light having been by the persecuting prelates put under a bushel was, by the good providence of Heaven, fetched away into New England, where the good people of our Hingham did rejoice in the light for a season."

Robert Peck did not come alone. Many of the best families of Old Hingham came with him, about thirty in number. If one may hazard a comparison between the companies, the earlier comprised more men of Peter Hobart's generation, the last more men of Robert Peck's generation, men well established in Old

Hingham, in some instances probably the fathers of those who had come out in 1635. Blomfield, no friend to the Puritans, tells us in his history that these men came at great sacrifice, selling their possessions for half their value. Not a few in their coming showed that they still were possessed of affluence. For example, Joseph Peck, brother of Robert, brings his wife and two children, and with them three maids and two menservants, five servants for four people. Even to-day this would be considered luxurious; for that time it was far more exceptional.

The names of these families, about one hundred and thirty in all, have become well known the whole land over. The names are as follows:

Jacob, Lincoln, Hobart, Cushing, Gibbs, Lane, Chubbuck, Austin, Baker, Bates, Betscome, Bozworth, Buckland, Cade, Cooper, Cutler, Farrow, Fop, Gould, Hersey, Hodsdin, Smith, Johnson, Large, Loring, Hewett, Liford, Ludkin, Morse, Nolton, Otis, Phippeny, Palmer, Porter, Rust, Smart, Strong, Tuttil, Walton, Andrews, Arnall, Bacon, Collier, Marsh, Martin, Peck, Osborn, Wakely, Gill, Ibrook, Cockerum, Cockerill, Fearing, Tucker, Beal, Eames, Hammond, Hull, Jones, Lobdin, Langer, Leavitt, Mott, Minard, Parker, Russell, Sprague, Strange, Underwood, Ward, Woodward, Winchester, Walker, Barnes, Cobbit, Clapp, Carlslye, Dimock, Dreuce, Hett, Joshlin, Morrick, Nichols, Paynter, Pitts, Shave, Turner, Tower, Gilman, Foulsham, Chamberlain, Bates, Knights, James, Buck, Payne, Michell, Sutton, Moore, Allen, Hawke, Ripley, Benson, Lawrence, Stephens, Stodder, Wilder, Thaxter, Hilliard, Price, Burr, Whiton, Lazell, Stowell, Garnett, and Canterbury.

Here then were some one hundred and thirty families transplanted from the level country of that eastern promontory, from the broad and fertile Norfolk fields, the comfort of well established homes, the simple and pleasing dignity of Old Hingham, to the sandy soil, the shallow harbor, the hardship and desolation of the remote wilderness, to the frontier edge of an untrodden continent. This is something worth pondering on. Search the

records as we may the plainer becomes the fact that the predominating motive which brought them here was the love of liberty. They were moved by that spirit of democracy which in ever increasing strength has been slowly changing the face of the world, and whose greatest single expression is found to-day in our Republic. They believed, as the fourth great-grandson of Samuel Lincoln described democracy, in government "of the people, by the people, and for the people." And the Hingham Plantation in those early days contributed in no small measure to the formation of that spirit of New England independency which later so largely shaped our national institutions.

The story of the exodus, however, must not merge into the history of the Hingham Plantation, which happily still continues. Perhaps no better ending can be given this narrative than to follow the life of Robert Peck to its close. New Hingham made him the co-laborer with Peter Hobart, curiously enough reordaining him to this office. Many New England parish pulpits were thus "double-barreled." In this capacity he served New Hingham for three years, living on the land now owned by the First Parish just to the south of the Old Meeting House.

Meantime in England the mighty storm of protest and rebellion was gathering. King Charles was forcing the Parliament to arms. The beginnings of the Commonwealth were appearing. The King and Archbishop could not heed the independency of a Norfolk minister, no matter how flagrant. So in 1641 the people of Old Hingham urged Robert Peck to return to them. Peck's successor had reported that the people were "very factious, resorting to other Churches." The last exodus of 1638 had indeed left the town in a pitiable condition. A curious petition, still preserved in manuscript in the Bodleian Library at

Oxford, sets forth the pathetic straits to which the community had been reduced, and gives a picture of the times that is worth noting.

It is addressed to "the Right Honorable the Knights, Burgesses and Cittizens of the House of Commons," and is entitled, "The humble peticon of the Inhabitants of the poore ruined towne of Hingham." It "in most humble wise sheweth" how Robert Peck had for thirty and two years been discharging the office of faithful pastor, "being a learned, godly, loving, peaceful and painful minister, a man so unblameable in his life and doctrine that no just offence in either could ever be found concerning him." It tells how he was excommunicated for not appearing in person before the Chancellor of the Diocese, how when he sought reinstatement he must sign "certain new Articles," how on his refusal the Bishop took away his living, "and put in Curates to the vexation of the parson and parishioners." "About a year and a half after they deprived him under a pretence of non-residency; yet he did always abide where he had so long lived, having had such a care of his charge in religion and civil affairs, that the people were able to maintain their poor and to help other towns, as neighboring Townes can well witnesse."

The petition next touches on the reasons for the exodus. "The minister being driven away, and forced in his old age to flee to seek his peace, and diverse of the inhabitants put to great loss and charges by the Chancellor and other ecclesiastical officers, some for going to a neighboring towne to hear a godly minister preach, and most of them for building a mount in the east end of the Chancel, and of observing ceremonies to which they were inforced; (it transpires that) Most of the able inhabitants have forsaken their dwellings, and have gone several ways for their peace and quiet, and the towne is now left and like to

be in misery by reason of the meanness of the (remaining) inhabitants."

The petition relates recent difficulties and ends with one most illuminating incident that occurred some time after the exodus. A fair was held in the town on St. Matthias Day. A neighboring minister, Mr. Vylett, was asked to preach. "Amongst other godly exhortations he did wish the people to make use of the means of grace for (he said) some lights are gone out of this land." For this reference to Robert Peck and his associates Vylett was immediately deprived of his right to preach, and had to make two journeys up to London before he could be reinstated.

The petition ends with "humbly craving redresse, that Mr. Peck our old minister may be by law and justice of this Court reduced to his old possession."

As the date when this petition was submitted to Parliament is unknown, it probably was about 1640, we cannot tell what direct connection it had with Peck's return. But he is believed to have left New Hingham in 1641. "The invitation of his friends at Hingham in England," Cotton Mather tells us, "persuaded him to return unto them; where, being thought a great person for stature, yet a greater for spirit, he was greatly serviceable for the good of the Church." It could have been no easy thing for him to have returned to "the poor ruined town," whence most of his friends had fled. But he went back to take up again his interrupted ministry, and to bear his part in the approaching conflict. There can be no doubt that thorough research in England would bring to light more concerning both Peck and his associates.

The times had dealt hard with the Bishop of Norwich, suc-

cessor to the Bishop who had persecuted Robert Peck. The citizens had sacked his palace, had burned his papers and books in front of the cathedral, and stripped alike of his private fortune and emoluments and broken in health the poor bishop took refuge in Old Hingham, where both he and Robert Peck lived for the remainder of their lives.

One last incident of Peck's ministry must be mentioned. In 1654 he was appointed on a Parliamentary Commission to "eject the scandalous, ignorant, and inefficient ministers and schoolmasters of Norfolk and Norwich." Perhaps this was not an uncongenial task!

He died in 1658, and, as he himself directed in his will, was buried "beside my wife and near my church." His will, it is pleasant to note, breathes a suggestion of plenty. He speaks of "My message, with all its edifices, yeards, and orchards, also enclosures and barns adjoining." He speaks also of "my lady-close," possibly a part of some convent land. Evidently his last years were spent in comfort, perhaps even in affluence. On his death he had served his parish for fifty-three years, of which three years had been given to this section that had removed itself across the sea.

The happenings at New Hingham in themselves form a story of no small significance. But we are concerned here only with the causes which led to the erection of this Plantation. When these causes ceased to be operative, that is, when the monarchy fell and the Commonwealth under Cromwell came into power, immigration to New England wholly ceased. For the next two centuries there was little growth in the New England Colonies except that which came by their own natural development. No more convincing proof could be shown that combined as it was

with many others the main motive of the immigration was the love of freedom.

We are confronted to-day with rapidly shifting conditions. A newer New England is supplanting the old. Customs and traditions are being established among us which, if not hostile to our democratic spirit, are alien to it. This is because some of our newer and older citizens alike are often ignorant of our history and of the heroic service by which the men of the older time purchased our freedom. Surely we can most profitably remember the history of the New England settlements. And by no means least among them is the story of the erection of this free Plantation of New Hingham. Unless deep disappointment awaits those who hope that the newer New England will become more truly democratic and better than was the older New England, our newer New England must attain to a larger measure of individual liberty than did the old. This can best be brought to pass, not by forgetting the work of the forefathers, but by looking unto the rock whence we were hewn.

LOUIS C. CORNISH.

THE HOME MEADOWS.

PARALLEL with the broad, elm-shaded main street of Hingham lies a stretch of salt marsh, which is one of the most picturesque features of this interesting old town. Ages ago the harbor, the green surfaces of which at low tide show us that the process of filling up is still going on, must have extended inland more than half a mile further than it does at present; but now the tide-flow is restricted to a meandering stream which winds among great fields of waving grass, after the fashion of the small, sluggish rivers of the English counties of Lincolnshire and Norfolk, from the borders of which our early settlers came; and it was, possibly, the suggestion of the dear fen-country at home that made the pioneers choose the English name for this town in memory of the place of their birth, to which their hearts turned fondly in their lonely, struggling days.

When the flood-gates at the harbor are shut, and a broad sheet of water stretches from bank to bank, one understands that all this shallow, marshy land must have risen slowly from the depths, — the product of the wash of the neighboring hills retained by floating marine vegetation, until, little by little, it became firm enough to afford a lodging for the seeds of the marsh grasses which now cover it so luxuriantly during the dry summer months.


In whichever of their changing phases the Hingham meadows choose to show themselves, they are always a delight to the eye, and afford pictures which every artist rejoices in, both for the wealth of color of the grass and bordering trees,

and the graceful lines of the wandering stream and its adjacent slopes.

On the west the marsh is bounded by low wooded hills dotted with oaks and maples. There are miniature bays and capes, promontories and peninsulas along the edges ; and, from the time when the red oaks are tipped with warm color in the spring till they deepen in the late autumn into rich crimson and russet, there is a continual melting of one lovely tone into another upon these waving tree masses, with their undulating sky line, which is full of beauty.

On the eastern shore lie fruit orchards, which in May are flushed with pink, or snowy with sheets of white blossoms, that contrast admirably with the tender young green of the lines of waving willows along the country road. The meadow has its exquisite youth, like a maiden, and in its early spring promise is suggestive of girlhood and hope and tenderness. There is a melting softness in its aspect when, under the blue skies flecked with round white clouds, it awakens from its brown winter sleep, and decks itself with delicate tints for its late May day. The stream is blue and shining, and reflects the earliest dawn ; the orchards are rosy ; the trees, a pale emerald-green ; the white gulls come flying in from the sea, calling to each other ; and now and then a solitary heron stands solemnly on one leg and looks at his reflection in the water. The little houses at the harbor, which have all winter stood up in hard outline among the bare trees, now begin to hide amid shimmering foliage, which casts soft shadows upon their white and yellow walls. From the tall chimney of the power-house the smoke waves like a banner celebrating the coming of spring.

Later, all these gay tints are merged in a rich luscious green



of but slightly varied hue. Taller and taller grow the rank grasses as the stream sinks lower. The woods are in full, dark leaf; the apple blossoms have fallen; the little houses are almost hidden, and the frequent summer trains go shrieking across the lower end of the meadow, filling the air with rolling clouds of white and umber.

Then comes August, when the hues of the sedges begin to shade from green to yellow-brown in patches of rich, warm color; and the meadow takes on a fresh glory. Late in the month come the mowers with their carts; and the tall windrows fall in heavy heaps, while the usually still plain is alive with moving forms, swinging the scythes in rhythm. The loads are piled high upon the ricks, the horses labor over the soft surface, and the human interest of the scene adds a fresh charm to the lonely level stretches. After the crop is removed, there are rich hues of ochre and crimson upon the meadow, which harmonize with the gold and scarlet which begins to burn in the woodland. An autumn haze softens the landscape, and gives to it something mysterious and entrancing. Between the two loveliest aspects of the marshes — the promise of the spring and the ripe splendor of the autumn — one can hardly choose, each has so potent an attraction.

Even in winter there is great beauty in the broad white plain, all snow and ice, like an arctic wilderness. Skaters come and go in merry groups over the flooded icy surface; fishermen spearing for eels are seen working over holes in the ice; the pale sky and the madder-tinted woods make a new combination of color in the kaleidoscope, so that there is always a pleasant picture for the eyes of those whose good fortune it is to command a view of this beautiful scene.

The harbor lies north of the marshes ; and the stream empties into it through flood-gates, where it is utilized to turn a mill. From this direction, looking southward up the meadow, one sees its fine surface unbroken, till it is checked by the sudden rise of the land at the south to the plain where the central village stands. From the high ground at that end the view is most beautiful ; for the whole sinuous course of the stream lies mapped before the eye, the group of houses at the harbor becomes but a detail, and over and beyond them one sees the masts of shipping on the blue line of the sea, and at nightfall catches the flashing glimpses of Boston light glowing like a great star on the distant horizon, while the lights of passing steam-boats flash like fire-flies in the darkness.

Long before the sun rises in the summer, one can see the pools in the meadow shining like an open eye, reflecting the coming dawn ; and the pale light lingers in its quiet reaches long after the rest of the landscape is plunged in shadow. Always its calm beauty has its message of quietness and peace to the thoughtful mind. The hurrying trains may break in for a moment upon its tranquil solitude with a suggestion of the anxious, hurried life outside from which it lies so remote, but these are but an incident in its continuous and abiding restfulness.

Far from

“ The weariness, the fever, and the fret ”

of our troubled times this lovely scene lies in ever-changing beauty, unvexed by the restless men who come and go beside it.

There is a meaning in it, something placid and comforting which imparts the blessing of quiet Nature to the anxious mind.

“Over the level
And streaming and shining on
Silent river,
Silvery willow,
 .
 .
 .
Slideth the gleam.”

Even so the light which emanates from the silent Hingham meadows, when all is dark around, seems to suggest the reflection of the light of heaven in the patient soul.

MARY C. ROBBINS.

A town has reason to be proud when she can claim as her children and grandchildren such men as John Hancock, Andrews Norton, Charles Eliot Norton, William Ware, Richard Henry Stoddard, Levi Lincoln, Albert Fearing, Isaac Hinckley, and the three members of the Gay family, — Sidney Howard, Allan, and Walter Gay. Among the names of those who trace their ancestry to Hingham are Abraham Lincoln and Charles Sumner. Three of her citizens have held executive office in the Commonwealth — General Benjamin Lincoln, lieutenant-governor in 1789; John A. Andrew, born in Maine, governor in 1861–2–3–4–5, and John D. Long, also born in Maine, governor in 1880–1–2.

DERBY ACADEMY.

IN the latter part of the last century the establishment of schools and academies was much the fashion of the time. Their endowment was a popular means of devoting private funds to the general welfare for the promotion of higher education in New England. Some survive and flourish, some have waned, and some have disappeared altogether, unable to attract pupils in competition with the more ample public funds appropriated to the support of free high schools. It was during the period when schools were being founded quite frequently in New England that Mrs. Sarah Derby decided to devote a considerable portion of the property acquired from her first husband, Dr. Ezekiel Hersey, a distinguished physician in his native town of Hingham, to the establishment of a school. She also was a native of Hingham, and was born April 18, 1714. Her portrait hangs on the wall of the school.

In 1784 Madam Derby conveyed to ten trustees the land upon which the academy building stands, to be used for such a purpose after her death; but for the more effectual execution of their trust, and in accordance with the terms of that trust, the said trustees obtained from the General Court an Act of Incorporation of the "Derby School" Nov. 11, 1784.

Madam Derby died June 17, 1790. She made liberal provisions in her will for the benefit of the school; and it was opened April 5, 1791.

The Massachusetts policy of granting lands in Maine to academies made it for the pecuniary advantage of the "school"



"THE ACADIAN HOUSE."

DERBY ACADEMY.



to be an incorporated "academy;" and on June 17, 1797, the "Derby School" was erected into an academy by the name of "Derby Academy" by an act of the General Court.

From the date of the opening of the school in 1791 until the present time it has continued to furnish instruction to such pupils as have "resorted to it" in varying numbers. At first the male and female pupils were taught separately in separate rooms, — the boys by a preceptor and the girls by a preceptress; but since 1849, partially, and since 1852, wholly, the boys and girls have been taught together.

The building which was upon the land at the time of Madam Derby's death was used for school purposes until 1818, when the present building was erected.

In accordance with the provisions of Madam Derby's will a sermon, known as the "Derby Lecture," is preached annually to the scholars of the academy. For many years Lecture Day was a notable occasion. The girls in white dresses and the boys in white trousers formed a procession, headed by a band of music, and marched from the academy to the New North Church. The way was lined with spectators and the church filled.

The funds of the academy amount to about \$30,000.

Several attempts were made by the town and the trustees, before the establishment of a public high school in Hingham, to formulate some plan by which the academy might serve the purposes of a high school, as required by the laws of the Commonwealth; but no satisfactory conclusions were arrived at. The long delay of the town in establishing a high school, which was opened in 1872, caused this academy to be the school where, up to that time, almost every boy who was fitted for college in Hingham received much of his classical education, and where

nearly all who received any other education than the common schools could give them obtained it. Many a generation will owe its intellectual advancement to the seed sown in the minds of its ancestors within the walls of Derby Academy.

Last year the old academy was renovated with new floors and desks and paint, its fireplaces opened, and its walls colored. It is now a most attractive type of the quaint antique buildings in town.

FRANCIS H. LINCOLN.

In the public library at Hingham Centre are some interesting and valuable collections, including a general collection of the minerals of the world, a paleontological collection, and a geological collection comprising specimens of all the rocks of Hingham. These were the gift of the late Thomas T. Bouvé, whose memory Hingham is proud to cherish.



MADAME DERBY.



DR. EZEKIEL HERSEY.

SOME CHANGES IN HINGHAM.

HAVING boarded in Hingham during the two or three previous summers I built my house there in 1869 and have lived there ever since. During that time I have seen it change from an almost purely New England village into a cosmopolitan community. There was then no Catholic or Episcopal church. The foreign born were few — mostly thrifty hard-working Irishmen who had been driven from their native isle during the previous twenty years by the famine and the oppression which had cursed it — men of strong natural parts who took to the soil, but not in that generation to politics.

In the town-meetings the citizens who led and did the talking were all of the original New England stock. To-day the children and grandchildren of the immigrants from Erin, with the natural fluency of speech of their race, are at the front, trained in our schools, furnishing a majority of our school children, active in all the professions and indoor businesses, prominent in political organization and representation, and spokesmen at the town meeting. The Catholic is the only crowded church attendance in town. Of late in one quarter of the village there is a numerous colony of Italians, doing the rough work which the Irishmen did fifty years ago, and they also are in evidence in the lighter indoor trades and shop keeping. There are families of German, Scandinavian, and other nationalities.

The man who can trace his ancestry back to the early settlers has no longer the prestige on which he used to pride himself. In the old days anybody who came from outside the town border was

at a disadvantage. When I built my house, desiring to patronize home institutions, I went to the local insurance company for insurance. The dignified old gentleman, a little deaf, who was its secretary and who made me use a slate and pencil, though I felt sure he could have heard what I said, immediately turned me down, alleging that my house was too remote. In fact it is within five minutes walk of the hotel, churches, railroad station and the shops. I could see at once that he regarded me as a young snipper-snapper and interloper with a red necktie and not worthy of admission into the sacred circle. A story is told of a citizen who in those days said of another "he a Hingham man! Why, I can remember when his grandfather moved into this town."

In 1869 there was of course the railroad as far only as Cohasset on one side and Boston on the other. But the time-honored passage to the city was by the steamboat line. It had been in operation for nearly half a century, and prior to that time the packet. The stage coach was of even remoter date. To-day stage coach, packet, and steamboat are all things of the past. Even the steamboat wharf, once a lively scene, is turned into a private park, rarely a foot treading on its green turf. In my early residence here, there were two steamboat lines, each with several boats. At one time there was a very lively competition between them. Fares were reduced; they raced; doubts about each others boilers were expressed, and partisanship was keen. Everybody went "on the boat." And a very delightful trip to and from Boston it was—an hour or more of smooth water, now and then enveloped in a precarious fog, a cool refreshing breeze, picturesque headlands, islands, lighthouses and forts in the harbor, steamers and sailing-vessels passed or met with sonorous whistles,

and always a cheery company of permanent or summer residents, men on business bound, women shopping, school children, all gathered in their varied costumes on the decks and telling stories, discussing politics, singing, smoking or what not. It was a daily social neighborly commingling and one of the characteristic features of Hingham life. We had some quaint characters among us then whose shrewd and humorous sayings became household words. All this has gone.

Indeed Hingham harbor to-day suggests nothing of its ancient glory and activity. Before the days of railroads it had its packets and sloops and was a commercial depot of supplies which were thence distributed from it into the interior Plymouth County towns. The "Cove," as it was and is still called, was alive with ship stores, sail lofts, fish houses, shops now converted into tenements, and it was the source of many a comfortable fortune. The fishing industry was greater at one time than that of Gloucester, some seventy vessels, captained and manned by Hingham men, engaged in it. I saw the last of the schooners lie rotting on the flats in front of my house forty years ago. In place of this industry have come the pleasure boats and small yachts, which dot the bay, if the tide is in, with their white sails on summer afternoons. A pretty yacht club house has taken the place of a fish house.

On the top of Old Colony Hill was the "Old Colony House," a spacious hotel commanding a magnificent view and filled with summer guests who enlivened its broad piazzas with their groupings and the highways with their carriages. It was burnt in the seventies and has never been rebuilt. There was no access, except by the road through Rocky Nook, to Nantasket Beach. Its present huddle of cottages and resorts and bath-houses and

shows was not then even a dream. There were only the cliffs and the beach and the great ocean expanse, with but a residence or two, and one great summer hotel. Then it was rest ; now it is hubbub.

At Crow Point thirty years ago no building except a sheepcot was on that charming stretch of shore, sightly hills rising from the beach and affording lovely residential sites. A few years later Mr. Samuel Downer, of Dorchester, a man of ample means and generous public spirit, saw its capabilities, bought it and at once transformed it into an attractive summer resort. His purpose was not one of profit but of providing within easy access from Boston a place where its citizens, having a pleasant steamboat trip down the harbor, could have playgrounds, picnics, amusements and rest. He instituted extensive clambake houses, large airy dance halls, swings, parkways, woodsy retreats, a fine restaurant, a summer hotel on the beach. Sometimes on a Sunday he preached a sermon. He called his recreation ground Melville Gardens and the whole place Downer Landing, a name, however, which has now given way to the original and much better old name of Crow Point. Steamboats made frequent trips, and for years it was a scene of merry and brilliant concourse, the music of the band floating out over the sea and shore. Every step was taken for good order and the absence of anything like riot or intoxication.

Since Mr. Downer's death, all this public provision has been abandoned. All the halls and recreation buildings have been taken down, and the whole Point is now devoted to private residences, with their lovely view of sea and shore, their golf grounds and pretty gardens. It is a delightful residential spot.

Referring to changes in names, the most striking instance of

such a change is the change in the name of the town itself. Its original name in 1633 was either Bear Cove derived from the presence at that time of some native bruin or more probably Bare Cove from the bareness of the harbor flats at low tide. The change was made Sept. 2, 1635, by the General Court in the following words: "The name of Bare Cove is changed and hereafter to be called Hingham," — probably the shortest act of municipal incorporation in the annals of Massachusetts, if not of the world.

The great event each fall used to be the agricultural fair. All the summer residents and the whole town were in attendance and crowds from the surrounding country. It lasted two days. A hundred yoke of oxen in line were an imposing array. To-day there is probably not even a steer within our borders. The fair grounds were picturesque with booths and shows and ploughing matches and games and streamers and costumes. The school children had a holiday and were out in force. On the second day a procession was formed, led by the Hingham brass band, now extinct, not even a ghost of its clarion or rubadub hovering over the spot. A chief marshal, a new one every year so that the honor might go round, mounted and glorious, gave orders that nobody heeded. At the front were the venerable Albert Fearing, founder and president of the society, Solomon Lincoln, Esq., its secretary and Hingham's historian, the selectmen and magnates of the municipality, and the invited guests, chief among whom was of course the governor of the Commonwealth, with sometimes members of his bedizened staff, and the orators of the occasion, and then the dinner ticket holding citizens with their wives. Round the great hall, now converted into the town house, the procession moved. Then between rows of onlookers

it marched into the spacious dining-room. There a bounteous rural dinner was spread. Upon a raised dais sat the elect, while on the floor every seat at the tables was taken and the room filled with the general public. Dr. Loring, "a fine figure of a man," eloquent and pleasing, was a frequent speaker, as was always Judge Thomas Russell, who sang the praises of the Pilgrim fathers and of his native county of Plymouth. The governor gave the usual platitudinous compliments. Other visiting speakers cracked the old chestnuts, which were received with as hearty applause as if they were brand new, and rang the changes on General Lincoln and Governor Andrew as if we had never before heard their praises, till their names became almost as tiresome to us as that of Aristides the Just to the wearied Athenian.

All that scene is over and gone. Indeed few of the distinctive peculiarities that then marked the town remain. Having then few factory industries, and those now abandoned, its interests are now largely linked with the metropolis of Boston, a large number of our citizens doing business there, going to it in the morning and returning at night. Fifty years ago there were distinct traces of the bitter ancient feud, really political and social and not in any way religious or theological, which led to the break in the old meeting-house society and the institution of the New North Society in 1806. But to-day it is obliterated, and the two streams flow in complete harmony, only delighted with each others placid current.

Half a century ago you were conscious of a sort of local clannish separation between sections of the town, Broad Bridge at the railroad station, then further south in succession, Little Plain, Great Plain, Liberty Plain. But now even these names

are familiar only to the older inhabitants. The electric railway has tied all parts together. Especially of late years, with the easy connection now of all with quick access to Boston, the vacant building spots have been built upon and the old farm homes bought and renovated by incomers from the city who have thus found more delightful and less expensive residence than there. The town has thus become a sort of honeymoon paradise for newly-married couples who set up their tents among us. In our church attendance, our social meetings, our clubs, our political and local rallies I find a mingling of faces that are recent and unfamiliar. One result of all this is an increasing coalescence of all members of our community, a democratic spirit in which all come together, a degree of common feeling and interest and an absence of partisan and social distinctions (yet with entire freedom and often earnest individual expression of differences of opinion), which happily more and more characterize Hingham. Neighborhood good nature and helpfulness prevail.

Our recent and public-spirited Village Improvement Society is doing admirable work in bettering and beautifying the aspect of the town and preserving its ancient charm. And a chime of bells, fitly connected with the old meeting-house burying-ground, will soon from a monumental tower ring back and in the old, without ringing out the new.

In short, it is all a part of the expansion that is going on all over our Commonwealth. It is the transition from limited and localized life to cosmopolitan enlargement. The facile faucet has supplanted the pump and the half-the-time dry well, and now floods us with pure water from the border of the metropolitan

district. Instead of the malodorous kerosene lamp the electric light illumines our houses and streets with a current from the neighboring town. The ubiquitous automobile is monarch of the highway. Indeed, we are substantially a part of the metropolitan district. Already the tentacles of Boston are feeling their way to grip us and make us one of its suburbs.

But Hingham individuality is by no means gone. Where else could the illustrious Independent Corps of Cadets, surpassed only by our own admirable Co. K, exhibit their white uniforms or pitch their white tents better than on the field on the border of our bay over which their music sounds; or where could the crowds they attract find so charming a background for their gala attire and fine equipage? Where else are there two such houses of religious worship as the "Old Meeting House," built in 1681, the oldest in the country, quaint and simple, our Puritan pride, and the "New North," of which Bulfinch was the architect, with its original pews of clear broad pine, its wealth of light and spacings, and its architectural perfection inside and outside, and in which Jotham Burrell was sexton and rang the bell for sixty years—the longest term of that kind of service in town? Where else can you turn from the shore of the inflowing sea, around which are charming residences ancient and modern, and, driving up the broad main street overshadowed with the foliage of noble elms, find yourself almost at once in the delight of old rural New England, the way further on broadening to a width of two hundred feet, bordered by quiet comfortable homes and low-roofed farm-houses, a church steeple overtopping the scene, and then, stretching back of these, soft fields and woods and hillsides and the meadow through which runs a lazy brook, so that apace

you feel yourself far away from the bustling world and that around you is the almost still untouched paradise of the old Puritan country life?

Not all is changed.

JOHN D. LONG.

It was customary in many New England towns, until comparatively modern times, to pay the minister in produce rather than in cash. The schedules thus made out are often interesting reading. One such, dating back to the last century, is here reproduced.

Articles which Mr. Wares Salary was Voted to be estimated on, viz. :

600 lb. Ox Beef at 20/	£6 0 0
400 lb. Pork at /4	6 13 8
400 lb. Fresh or small meat at /2½	4 3 4
20 Cords Oak Wood at 12/	12 0 0
10 Barrels Cyder at 6/	3 0 0
100 lb. Candles at /8	3 6 8
150 lb. Butter (Home made) at /8	5 0 0
200 lb. Sugar at 48/	4 16 0
15 Galls. Molasses at 1/9	1 6 3
2 Bls. Flour at 30/	3 0 0
4 Tons English Hay for Cow and Horse at 48/	9 12 0
Keeping a Cow & Horse in the Summer	4 4 0
150 lb. Cheese at /4½	2 16 3
45 Bushls. Home grown Corn at 4/	9 0 0
20 do., Rye do., do. at 4/	4 0 0
House Rent near the Meeting House	12 0 0
Maids Wages by the year	5 6 8
for Cloathing, Superfine Broadcloth to be estimated on at 30/ per yard	38 15 2
	<hr/>
	£135 0 0

HINGHAM FARMS.

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WHERE, then, should a man live? I will make answer only for myself, and say, Here in Hingham, right where I am, for here the sky is round and large, the evening and the Sunday silences are deep, the dooryards are wide, the houses are single, and the neighborhood ambitions are good kitchen gardens, good gossip, fancy chickens, and clean paint.

The ideal home depends very much, of course, on the home you had as a child, but I can think of nothing so ideally home-like as a farm, — an ideal farm, ample, bountiful, peaceful, with the smell of apples coming up from the cellar, and the fragrance of herbs and broom-corn haunting store-room and attic.

The day is past when every man's home can be his farm, dream as every man may of sometime having such a home; but the day has just arrived when every man's home can be his garden and chicken-pen and dooryard, with room and quiet and trees.

The day has come, for the means are at hand, when life, despite its present centralization, can be more spread out, roomier, simpler, healthier, more nearly normal, because lived nearer to the soil. It is time that every American home was built in the open country, for there is plenty of land — land in my immediate neighborhood for a hundred homes where children can romp, and your neighbor's hens, too, and the inter-neighborhood peace brood undisturbed. And such a neighborhood need

not be either the howling wilderness, where the fox still yaps, or the semi-submerged suburban village, where every house has its Window-in-Thrums.

Though to my city friends I seem somewhat remote and incontinent, still I am not dissevered and dispersed from my kind, for I am only twenty miles from Boston Common, and as I write I hear the lowing of a neighbor's cows, the voices of his children as they play along the brook below, and off among the fifteen square miles of tree-tops that fill my front yard, I see two village spires. I often look at those spires, and as often think of the many sweet trees that wave between me and the tapering steeples, where they look up to worship toward the sky, and look down to scowl across the street.

Any lover of the city could live as far out as this; could live here and work there. I have no quarrel with the city as a place to work in. Cities are as necessary as wheat-fields and as lovely, too — from twenty miles away, or from Westminster Bridge at daybreak. The city is as a head to the body, the nervous centre where the multitudinous sensations are organized and directed, where the multitudinous and inter-related interests of the round world are directed. The city is necessary; city work is necessary; but less and less is city living necessary.

Let a man work where he will, or must; let him live where only the whole man can live — in a house of his own, in a yard of his own, with something green and growing to cultivate, something alive and responsive to take care of; and let it be out under the sky of his birthright, in a quiet where he can hear the wind among the leaves, and the wild geese as they *honk* high overhead in the night to remind him that the seasons have changed, that winter is following down their flying wedge.

As animals (and we are entirely animal) we are as far under the dominion of nature as any ragweed or woodchuck. But we are entirely human, too, and have a human need of nature, that is, a spiritual need, which is no less real than the physical. We die by the million yearly for lack of sunshine and pure air; and who knows how much of our moral ill-health might be traced to our lack of contact with the healing, rectifying soul of woods and skies?

A man needs to see the stars every night that the sky is clear. Turning down his own small lamp, he should step out into the night to see the pole star where he burns or "the Pleiads rising through the mellow shade."

One cannot live among the Pleiads; one cannot even see them half of the time; and one must spend part of one's time in the mill. Yet never to look for the Pleiads, or to know which way to look, is to spend, not part, but all of one's time in the mill.

So now, when a reasonable day's work is done, I turn homeward to the farm; and these early autumn nights I hang the lantern high in the stable, while four shining faces gather round on upturned buckets behind the cow. The lantern flickers, the milk foams, the stories flow — "Bucksy" stories of the noble red man; stories of Arthur and the Table Round, of Guyon and Britomart, and the heroes of old; and marvelous stories of that greatest hero of them all — their father, far away yonder when he was a boy, when there were so many interesting things to do, and such fun doing them!

DALLAS LORE SHARP.

SOME HINGHAM GARDENS.



HINGHAM people all love their gardens, and devote much attention to them, and however small the enclosure in front of the houses, it is almost sure to be enlivened by gay beds of bloom, and to show evidence of loving care. The traditional old-fashioned flowers have the preference, and some of the shrubs and perennials we like to think of as descending from old Colonial ancestors.

Near the station the well kept garden of Mrs. Soule has always charmed the eye, and those on the main street of Mrs.

Thaxter, Mr. Morris F. Whiton, Mrs. Spooner, and Mrs. Martin Hayes, with that of the late Frederick Guild, Esq., attract attention to their summer blaze of brilliant flowers, always carefully tended. At South Hingham the gardens of Mr. Henry W. Cushing and Mr. Pridee are most attractive. The rambling old garden of Mrs. Robbins' at Overlea used to have a charm of its own, inherited from generations of Cushings, but now that the owner is absent, and it is cared for only by tenants, it is no longer the same, though its box arbor of over

a hundred years' growth, its masses of purple and Persian lilacs and syringas, its tall white lilac trees, its blossoming shrubberies, and its grand old elms shading the highway, give it an air of ancient occupation, without any pretension to careful arrangement.

At Hingham Centre, on the brow of the hill, with a fine distant view from it of the salt meadows is the beautiful garden of Mrs. Hatch; and the cheery beds of Mr. Ebed L. Ripley and Mr. Pratt, and other lovers of flowers, also adorn that part of the town.

The really large gardens are not visible from the street, but have variety and charm.

Mrs. John D. Long in a sunken hollow at Windholm has a garden overlooked by upper slopes, which is the work of only a few years, but is already so developed that an arid pasture has been charmingly transformed into a picturesque scene. Its distinction is in its wide spaces, its shrubs and flowers not compacted into close borders but artistically adapted to the site and making a varied and unconfined parterre of clambering vines and intermingled colors. A path leads to a sundial; and there are many rustic arrangements of benches and trellises made by the energetic ex-Governor's own hands. The effect is open and inartificial.

Mrs. Cornish has planted her garden at "Ye old ordinary," with many old-time flowers to preserve the Colonial traditions of the venerable homestead.

At the Bouvé place, at Indian Hollow, is a veritable arboretum planted by the late owner, where specimens of every tree that will grow in New England are still to be seen. Formerly it had a pleasant flower-garden which is not now kept up.



GARDEN OF MISS MARY P. BARNES.



PART OF THE BREWER GARDEN — WORLD'S END.

There is a spacious garden belonging to Mr. Charles B. Barnes near his house overlooking the harbor, where straight walks edged with box brought from the old Page garden in Salem lead between borders full of sweet familiar flowers of an earlier day. A path, along the crest of the hill, overlooks a broad meadow; venerable apple trees of great age shade some portions of the grounds, and one strolls under their interlacing boughs through which the sunlight flickers. This garden is a survival of a past age, for the older of the two houses on the place is more than two hundred and twenty years old, and the ancient oaks in the grounds, once a part of the forest primeval, speak of a forgotten day.

The long straight walk through the center of the garden has a herbaceous border with stately hollyhocks and tall larkspurs at the back and smaller flowers in front, so that all summer there is a succession of flowers from the early snowdrops and lilies-of-the-valley, to the blaze of asters in the late autumn; and no new-fangled blossoms are permitted to mar the quaint simplicity of the beds. Under a branch of one of the beautiful old apple trees, full of rosy buds in early June, are a bench and a table where afternoon tea is served; and from the sunny walks, arched here and there with climbing roses, is a wide view of Hingham harbor and its bordering shores.

The kitchen-garden, below the hill, is also gay with beds of annuals, after the English fashion of comforting the vegetables with dashes of bloom.

A remarkable feature of the Barnes garden is a huge wistaria which wholly covers one side of the stable and drapes an old arbor. This vine is of great age, with a stem which well might be called a trunk.



GROUP OF BOX TREES ON MATTHEW CUSHING HOMESTEAD—250 YEARS OLD.

Adjoining these grounds is the garden of Mrs. Charles Blake, which yields innumerable flowers, and at Mrs. Charles Mason's on Martin's Lane is to be seen a skilfully arranged grouping of shrubs and trees planned by a landscape gardener, with a small flower garden between the house and the river.

The largest garden in Hingham is that of Miss Brewer and Mrs. Blackmar at Martin's Lane, and there are few of the townspeople who have not shared in its generous profusion freely dispensed by the kindly owners.

This secluded garden lies at the side of and behind the house, and has for a background the blue waters of the harbor and the distant islands of Massachusetts Bay. There are huge thickets of many colored rhododendrons, a terrace purple with all varieties of German and French irises, flowering shrubs in great numbers which are a joy, paths bordered with glowing peonies, and others closely set with roses and other flowers. The fifty years' growth of this garden is manifest in the great size of the shrubs, which flourish in the rich soil and sea air.

There is one sheltered nook, encircled with trees which keep off the fierce salt winds, where are beds of heliotrope and pansies, of asters and marigolds, and many other annuals, a carpet of brilliant color, from which unending nosegays can be made; where the earliest blossoms venture forth, and the latest linger in the warm shelter of the surrounding trees; a quaint sunny spot, my lady's garden, the very place for a quiet stroll, with nothing to distract attention from the flowers. Should one wish to go down to the harbor, a path overhung with apple trees leads through the orchard to the grassy border of the bay.

South of the house is a charming glade, where some weeping beeches cast their shadows on the green turf. On one side is a rocky knoll, crowned with trees, at its foot a grape-vine clambering over rocks and trellis; and on the other, a spacious border with tall rhododendrons in the rear, and in front of them flaming azaleas, a splendid sight in June, while in the foreground are stately many-hued Japanese irises in great variety.

Along the southern end of the house is a narrow border ablaze in the autumn with hardy chrysanthemums, which linger in that warm shelter until late in November, prolonging the summer with their rich hues of crimson and gold.


Then there are the charming gardens and shrubberies of Mrs. Edwin A. Hills and Mrs. Frederick A. Turner. All this stretch of pretty homes is a paradise.

On the State road to Quincy is the large Bradley estate, lying on both sides of the highway.

The planting of the hill has been done within twenty-five years by skilled landscape gardeners; the groups of trees are admirably disposed, and have made, under careful cultivation a surprising growth.

The western part of the place belongs to Miss Bradley, and the grounds and entrance are very effective, with their brilliant borders and shrubs, and great masses of evergreens. A winding path, sheltered from view, leads down from the hill, through the pines of the park, behind the house to the kitchen gardens and greenhouses on the other side of Thaxter Street. Interspersed with laurel and rhododendrons, a pond girdled with trees mirrors the blue sky, and all about it are planted irises and other water plants, while graceful willows dip their branches in the water, and the pleasant walk winds along the border among the native flowers and bracken. At one end is a wild and charming ramble at the base of a sloping hill, overrun with blueberry bushes, which make a variegated tapestry when touched with autumn's vivid brush. Under the trees the laurels in June are rosy with their exquisite unfolding cups; and the masses of rhododendrons shade from red to purple.

On the hill near the house is a dainty enclosed plaisance, the special care of the owner, who allows no alien hand to touch it. It is protected at each end by a concrete wall, with a stepped cornice, hung with fragrant honeysuckle, wistarias and pink





MISS BRADLEY'S GARDEN.



APPLE TREES ON LOT OF SAMUEL, ANCESTOR OF
ABRAHAM LINCOLN.



rambler roses, from the west side of which a fountain trickles into a shell-like basin.

Old apple trees, in the center of the enclosure form a canopy for the tea-table, and a broad herbaceous border runs on three sides of this garden, backed on the south by a large grape-vine, and on the north by tall spruce trees.

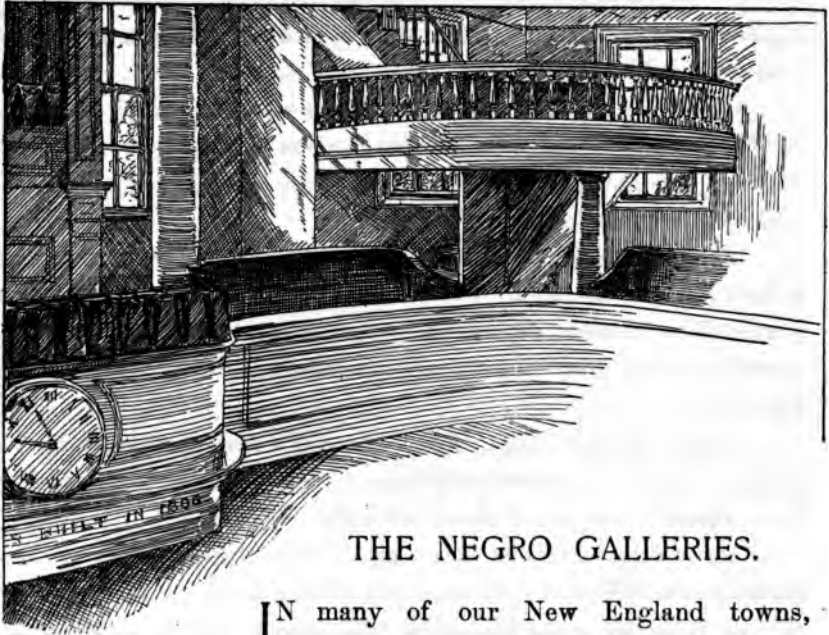
The beds in the center are filled with annuals in harmonious coloring, and this sheltered nook forms a pleasant out-of-door parlor for a summer day, flushing in the early season with apple-blossoms into a rosy bower, always easily accessible and much enjoyed.

Adjoining it is Mrs. Peter Bradley's rose garden, with its wealth of rare specimens, and near by are her greenhouses with their beautiful supply of flowers for the cold season.

Many other gardens there are in the town, cosy and sheltered, some hidden from view, and others in plain sight, where the old favorites smile and shed their sweet perfume. Some of these, like the dooryard of the General Lincoln homestead, must perhaps have had many of the same old-fashioned flowers growing in them for two hundred and seventy-five years. One likes to think of this garland of perpetually renewed blossoms binding the old Colonial days of 1635 to these of the twentieth century in a chain of bloom.

Dear Hingham gardens, tended for all these years by the hands of gentle women, long may they gladden the eyes of the wayfarer along these elm-arched highways!

MARY C. ROBBINS.



THE NEGRO GALLERIES.

IN many of our New England towns, during the early days, slavery existed on a very small scale, and in its least objectionable form, and in Hingham there were a few families with whom before the Revolutionary War slave-holding was the inherited custom. The accompanying sketch shows the provision made in one of our churches for the attendance of colored people at Sunday service.

The New North Church was built in 1806. At this time there was still a number of families having colored servants, though no longer slaves. That these might "go to meeting" on Sunday, and still, as the inferior class, be remote from the other church people, two additional galleries were built to provide sittings for them. These two galleries were fitted into the rear

upper corners of the church, just above and on either side of the choir-loft. In that on the right sat the men, in that on the left the women. And for some thirty years a gradually diminishing number of this class occupied their private boxes. Certainly, they held the "high seats in the synagogue."

By 1830 the men's gallery had become practically unoccupied, while in the women's there was only one regular attendant. This girl, thus isolated, became an object of amusement to the boys of the church, — so much so that one good lady in the congregation rather than have her thus exposed gave her a sitting by her own side in a pew on the floor. And in that pew she sat year after year, a respected and cared-for member of the congregation, long after her benefactress had gone to the grave and till, gray and old and feeble, she joined her there.

The spirit of protest was thus growing strong among many of the parish against this custom of their fathers ; and it is worthy of notice in this connection that the people of the New North Church, together with those of the South Parish Church, were among the few congregations ready to give to Theodore Parker, Abolitionist and Heretic, a welcome to their pulpits. Finally, about the year 1840, Rev. Oliver Stearns, the newly settled minister, being himself of strong anti-slavery spirit, urged the feeling of the parish into action, and brought about the occasion for abolishing the custom. One Sunday he preached a vigorous sermon on the subject. There was some bitterness, and some withdrawal from the congregation. But the last occupant of these galleries had, as above stated, taken her seat with the rest of the congregation on the floor of the house ; and till her death sat there a regular attendant at Sunday service.

To-day one particularly notices in these galleries their decorative value to the church, yet they have their peculiar historic interest as the relic of an early New England custom.

CHARLES H. PORTER.

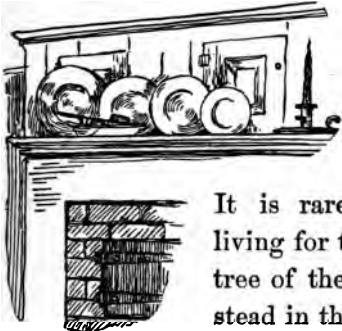
Under the big elm at the foot of the Academy Hill is a quaint old house, in the basement of which there once lived an Acadian family brought here after the Nova Scotia expedition of 1755. Others of these poor French exiles were lodged in the old Hersey house on Summer Street, and a few lived at West Hingham.

In 1792 Jeremiah Lincoln and Moses Whiton were appointed by the First Parish "to keep the porch of the meeting-house from being needlessly encumbered with women on the Sabbath."

The French officers quartered here in the War of 1812 took home with them, as souvenirs of their stay, written lists of the pretty girls in Hingham. Photographs were then unknown, and the anxiety of our great-grandmothers to be enrolled on such a list may be easily understood. Doubtless these bits of paper puzzled many a French matron in after years, and perhaps a few of them are still in existence, treasured as meaningless but curious relics.

In the old days the whipping-post stood near Thaxter's Bridge, which crosses the town brook west of the station.

COLONIAL HOUSES.



HINGHAM is justly proud of its ancient dwellings, many of which have been protected from ruin by the pious care of the descendants of those who built them over two centuries ago.

It is rare in our new country to find a family living for two hundred and fifty years under the roof-tree of the early settlers, but more than one homestead in this interesting and typical town has a record of two centuries and a half of continuous family occupation. While the original structure of these very old houses is in some cases little more than a wing to the present building, which has been enlarged as domestic purposes required, there are some really excellent dwellings built in the middle of the eighteenth century which are of a type distinctive of the period.

These two-story houses have a large chimney in the centre, surrounded by an open space to which there is sometimes access by a special door. This is presumably for safety from fire, as the bricks were laid up with clay instead of mortar, and consequently an air-space became imperative. The timbers are of oak and very heavy; the rooms low studded, sometimes not more than seven feet high, with a great beam or summer-tree visible below the plastering, which, by the way, is probably a modern addition. Generally, the cellar is only under one portion of the house, the foundations of the greater part of it being laid on top of the ground.

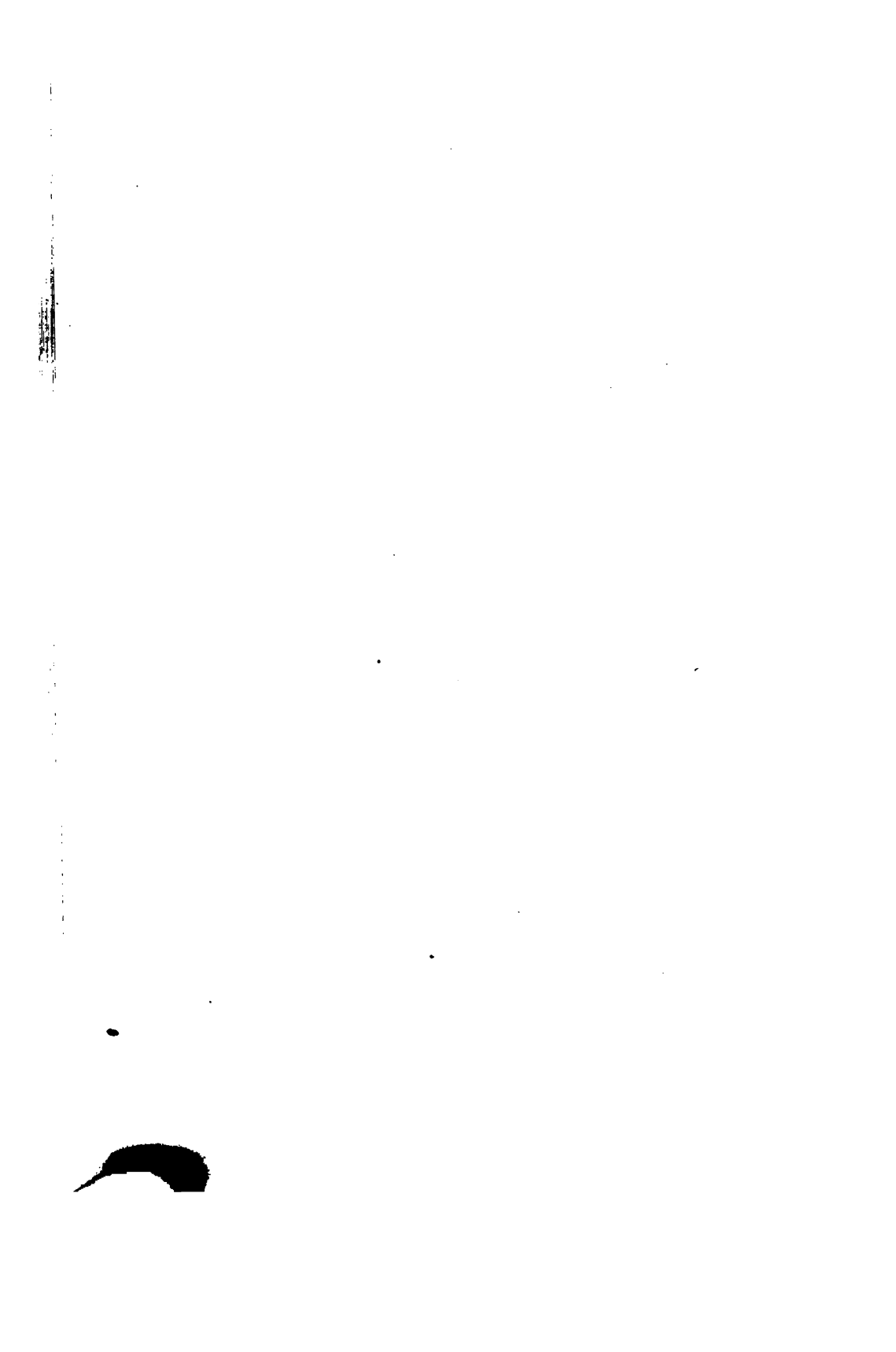
The houses are entered by a door in the middle, which leads into a small entry-way, whence a narrow staircase, with a landing and turn, leads to the upper front rooms. Sometimes another stairway in the rear gives access to the back second story; and, occasionally, when the addition of new rooms has made it necessary, still other ladder-like stairways have been added, one house having as many as five. On either side of the front door is a large room, sometimes seventeen or eighteen feet square, with a wide fire-place. These rooms are often wholly wainscoted or have high dados of wood surmounted by a chair-rail. The rear rooms had a slanting roof, which sloped from the high roof-tree to the one-story ell; but this has now sometimes given place to a modern construction at the back of the house. Many of the outside doors keep their brass thumb-latches and knockers, and in some of the humbler cottages the old-fashioned leathern latch-string to lift the rough wooden latches of the inside doors may still be seen. The windows have wooden shutters within; and the outside blinds on some of the more ancient dwellings are constructed in one piece with very broad slats.

The Thaxter Mansion.—Some of the handsomest of these homesteads have been destroyed, but their fame is still fresh in the village memory. One of them, the Thaxter Mansion on North Street, which occupied the site of the present Roman Catholic Church, was removed in 1864. It was a fine old colonial mansion, with tapestried walls, broad, tiled fireplaces and decorated door-panels. The tapestries were brought from England by Samuel Thaxter, a son of Col. Samuel Thaxter, who was a classmate of Dr. Gay. Mr. Thaxter's widow afterward



COL. RICE'S HOUSE.

THE THAXTER MANSION. TORN DOWN 1864.



married the Rev. John Hancock, of Braintree, and was the mother of the first signer of the Declaration of Independence.

In a blind passage in this house, to which a secret door gave access, Tories from Marshfield were concealed during a search made for them by the Committee of Safety. From this point they were later successfully smuggled to Boston.

Thomas Thaxter, the first of this name in Hingham, bought this house and land in 1652. It was occupied by Thaxters in a direct line for five generations. The last of the name to live in it was Major Samuel Thaxter. He was an officer in the French and Indian Wars, and was present at the massacre of Fort William Henry, when, having been captured by the Indians and tied to a tree, he appealed for protection to two French officers passing by. Pulling out his commission from the pocket of his leather breeches, he said, "Is this the way you treat commissioned officers?" Whereupon they unloosed him, and let him go. He made his way during the night to Fort Edward, where he arrived with feet torn and bleeding. Meantime at home he was reported dead by a fellow townsman who had also escaped, and Dr. Gay preached his funeral sermon. When Major Thaxter finally arrived in Hingham, he met Mr. Caleb Bates, who was driving home his cows. "Why, Major," cried Mr. Bates, in astonishment, "we have just buried you!" Major Thaxter's liquor-case, punch-powl, knee-buckles, leather breeches, and the compass which guided him through the trackless Canadian forests are owned by a descendant living in Hingham; also his colonial four-posted bedstead, surmounted by a crown. Major Thaxter removed to Bridgewater in 1771, and the estate was sold to Elisha Leavitt.

The "Garrison House."—Of the houses now standing, perhaps the most ancient and interesting is that just east of the Cushing House, known as the Perez Lincoln House. Joseph Andrews drew this house-lot in 1635, and the original deed is in existence. The house was built before the year 1640, and nine generations of the same family have lived under its roof. It is the best authenticated "garrison house" that we have. In King Philip's War, when the Indians attacked a coast town, they frequently approached from the water-side. The old fort on the hill protected the settlement, while the women and children took refuge in the "block house." Several years ago, when this house was newly clapboarded, there was found between the outer and inner walls a filling apparently of clay stuck together with tough grass and of the consistency of mortar. This made a thick padding, bullet-proof, which also added to the warmth and comfort of the interior. The present owner says that this filling still remains on the front and ends of the main house.

The Barker House.—In the early part of the century another old house stood on the site now occupied by the National Bank. It was a quaint, unpainted building, hidden by woodbine, with a great plane-tree in front. The smooth turf was unbroken by stone walks, and crept up close to the ancient walls. Here lived the Misses Barker, three intelligent, cultivated women of strong Tory principles and marked individuality of character, who are still remembered by the older generation. Across the road, to quote from a contemporary manuscript, "lay the vegetable gardens of the neighbors, along the borders of a little brook that ran through them towards the sea. . . . On the right hand, onward to the limit of vision along the



THE GARRISON HOUSE, 1638.



THE FOLSOM HOUSE. TORN DOWN IN 1875.



public way, rise houses, shops of traffic and mechanic art, Derby Academy, and the spire of an old wooden church."

The Lane Homestead.—East of the National Bank is the estate on which stands what was once known as "John Norton's Mansion House." Since 1820 it has been occupied by Colonel Charles Lane and his descendants. The easterly part of the house is much older than the rest, and dates back to the middle of the seventeenth century. Here lived in his youth Colonel Benjamin Church, the conqueror of King Philip. In 1679 the three lots of land were sold to the Rev. John Norton, the second pastor of the Old Church; and later the homestead was occupied for a time by his successor, Dr. Gay.

General Lincoln's House.—The house still occupied by the descendants of General Benjamin Lincoln, who received the sword of Lord Cornwallis at the surrender of Yorktown, was built in 1667 by Thomas Lincoln, the cooper, who came from the west of England, and settled in Hingham in 1635-6. It was added to in 1694, and again by General Lincoln in 1772. This is a curious and interesting old homestead, with large, low, wainscoted rooms, and still contains parts of the original dwelling.

The Union Hotel,—now the Cushing House, — is now owned and well and neatly kept by George Cushing, hotel-keeper, livery-stable proprietor, postmaster, chief of the fire department and general utility man. It was probably built before the Revolutionary War by Dr. Bela Lincoln, a brother of General Lincoln, as a central residence. Col. Nathan Rice, a prominent Feder-

alist, resided in it after the war. Colonel Rice had a distinguished career. Born in Sturbridge, Mass., he was at Harvard College, was tutor or law-student with John Adams, and kept school, married and settled in Hingham. When the war came on he served at the siege of Boston, was military aide to General Lincoln, was with Washington at the Battle of Yorktown an officer in one of the continental regiments, and said by his descendants to have been on Washington's staff, had a commission in 1798-80 in the threatened war with France, represented the town in the General Court, and was active in trade and shipping and in many town offices. He was an original member of the Cincinnati.

The Cushing Homestead.—Near the Cohasset line, in that part of Hingham known as Rocky Nook, stand three houses which merit the attention of the antiquary. Of these the oldest is that known as the Cushing Homestead. It was built by Daniel Cushing (son of Matthew, the first Cushing who came to this country) in 1679, for Daniel's son, Peter. It has been owned and occupied by Peter's descendants to the present time, passing for five generations from father to son. It is now owned by two daughters of Ned Cushing, Mrs. Lincoln and Mrs. Tracy. When the house was built, there was no road going by it, Turkey Hill Lane being the only path from the "Plain" to Cohasset. Some of the large timbers in the barn, showing the mortises then used, came from the original "Old Church." The present "Old Church" was built two years later.

The Gorham Lincoln House.—Not far away from this homestead Stephen, the son of Peter, built another in 1751.



GENERAL LINCOLN HOUSE.



FAMILY ROOM, GEN. LINCOLN HOUSE, WITH PORTRAIT OF THE GENERAL.



"For six generations," says a great-great-great-granddaughter, "it was the happy home of an old country family." Its present occupant is Miss Gertrude Edmands, the well-known singer.

The Beale House. — Beyond the Cushing homestead, opposite the North Cohasset station, is the Beale house. This was built in 1690-91, two stories high, and contains eighteen rooms. The frame is of oak and, as it has always been kept in good repair, it seems likely to last two hundred years longer. Within, the soft satiny finish of unpainted wood has taken on the rich, mellow hue that time alone can give. Beneath the high windows are platforms, designed doubtless for the comfort and pleasure of the busy housewife, who was thus enabled to "see the passing" while busy with her needle, — a privilege many of the colonial dames must have been denied. The furniture is largely antique, much of it being as old as the house. From the time of the settlement of the town the estate has been in the name of Beale, passing down from generation to generation without a break.

Tranquillity Lodge. — A typical living-room of colonial times is to be found at Tranquillity Lodge on Main Street, now owned and occupied by Miss Susan Barker Willard. She inherited the house from her great-great-grandfather, Henry Thaxter, a son of Major Samuel Thaxter above mentioned. Back of the house stood Tranquillity Grove, which was once famous for its social and political gatherings and from which the house was named.

The William Lincoln House. — Among the pre-Revolu-

tionary houses in Hingham is one on North Street, immediately west of the General Lincoln homestead, which is of interest for its antiquity. It has been occupied for many years by descendants of Samuel Lincoln, and its children of to-day are descended also from the Paul Revere stock.

Though the original structure built by Nicholas Jacobs on the land granted to him in 1636 is no longer standing, as it was partially or wholly destroyed by fire, some of its charred timbers and boards are incorporated with the present building, which has remained practically unchanged for over a hundred years; and its corner beaufet, the panelling about the fireplaces, and the deep window-seats, all date from the last century. If the old house ever played any part in the exciting Revolutionary period, no record of it has come down to us. Its chief interest is that it served to shelter a long line of New England yeomen.

The Old Cushing House.—Half-way to Hingham Centre, on Main Street, stands an old house the kitchen of which is probably part of the first dwelling built in 1692 by Daniel Cushing, son of the original Matthew, on a grant of land made to him in 1635. From this homestead came all the various branches of the Cushing family in the United States. Opposite it, on the "Old Place," now owned by Mary Caroline Robbins, stood until 1885 the handsome house known as the Matthew Cushing House, having been built for Matthew Cushing probably at the same time and by the same man who built the Peter Cushing homestead, since the architecture of the two is similar. This house had the large, low, heavily-beamed rooms and other characteristics of the houses of the period; but, having been uninhabited for years, it gradually fell to ruin, and had to be taken down.



LIVING ROOM "TRANQUILITY LODGE." PORTRAIT OF MRS. MAJOR SAMUEL THAXTER.



The Hawkes Fearing House.— At Hingham Centre, opposite the Public Library, stands the Fearing House, once a tavern, a low, square-roofed dwelling, with two wings of considerable antiquity. This house formerly had one of the hinged partitions by which our forefathers were able to throw two rooms into one when a large space was necessary for entertainments. It was a century ago an inn and many exciting ecclesiastical conventions were held there.

The Wilder House.— The old Wilder house at South Hingham, practically unchanged for more than two centuries, is the scene of the romance embodied in the novel by Mrs. Austin called "Nameless Nobleman," though she places the story elsewhere. Between its floors was once concealed during our colonial wars a French nobleman called Francis LeBaron, who was cared for during his trying confinement by Molly Wilder, whom he afterward married.

The Shute House.— At South Hingham is also to be seen the spacious dwelling once occupied by the Rev. Daniel Shute, D.D., who was pastor of the Third (afterward the Second) Parish of Hingham for fifty-six years, from Dec. 10, 1746, when he was first installed. He was a warm friend of Dr. Gay, though they were politically opposed, Dr. Shute being as earnest a Whig as Dr. Gay was an ardent Tory. His son Daniel served under Washington as a surgeon in the Continental Army.

The homestead lot was bought in 1754, and the house still occupied by his descendants was erected soon after. It has six rooms on each floor of the main house, and with the ell has nineteen rooms. A number of rooms are panelled to the ceiling on

one side. Many of the fireplaces are still in use and much of the old furniture. One chamber is preserved in the ancient style with the original wall-paper more than one hundred years old, a high canopy bed, a chest of drawers, etc. A clock which has lasted more than two hundred years stands in the dining-room. In the hall is a candle-stick six feet high, the candle holder sliding up and down after the same fashion as a modern piano lamp, showing that there is "nothing new under the sun." John Hancock was a student in Rev. Dr. Shute's household and the chair which came with the boy and in which he sat is still in the house.

Richard Henry Stoddard.—On North Street not far from the Cove was born Reuben Henry Stodder. His father was early lost at sea and his mother moved to New York when Reuben was a small boy. As is well known, he became a poet of note, whose verses are still read and form a part of our literature. He died only a few years ago. It is noticeable that he was not altogether content with his original homely name of Reuben Henry Stodder and changed it to the higher sounding one of Richard Henry Stoddard.

The Malbon House.—The second house on the left going west from the corner of Thaxter and Lincoln Streets formerly stood on the southwest corner of those streets on what is now the great sloping lawn in front of Miss Bradley's residence. It is now owned by her and occupied by some of her employés. It was originally the home of Daniel Lincoln, the far-back maternal ancestor of the present Bouvé family. The owner previous to the Bradleys was Theodore R. Glover, a native of Boston,



THE SHUTE HOUSE.



but after his marriage a well-known resident of our town for many years. In his youth on a gunning trip in Marshfield, he met Mary Thomas Malbon, who became his wife. Her father Micajah Malbon and his wife coming from England to this country were shipwrecked and thrown on shore at Marshfield. They were cared for by Mr. John Thomas in his house, which he later sold to Daniel Webster, who took an interest in them and their daughter and with whom they were on familiar terms. A prayer book is still shown by another daughter which the mother carried next her breast during the thirty-six hours she was washed by the waves and the imprint of which on her breast lasted all her life. After Mr. Glover's marriage he established the Malbon family in the house above referred to. The father taught in the public schools of Marshfield, Cohasset, and Hingham, in which town he was living at the time when his daughter Mary, on a visit at the Thomas home in Marshfield, first met Mr. Glover. There was a son who commanded one of Mr. Glover's ships and four other daughters who married and were prominent in Boston and elsewhere, and whose sons and daughters have been a good deal identified with the South Shore.

The Humphrey or Bulfinch House.—This house in excellent preservation stands on Cottage Street next to the house on the southwest corner of that and Ship Street. It is a good type of the old-style plain square house with large rooms on either side of its broad front door. It appears from Suffolk Deeds that it formerly stood on Bowdoin Street near Bulfinch in Boston. It was then of three stories, the lowest of brick. In 1841 it was sold to Hersey Stowell and others of Hingham who, to build a new structure on the site, removed and sold it for \$100

to Capt. Moses L. Humphrey, a mason and contractor of Hingham. He took away the two upper stories — the present house. It was brought in parts down the harbor to Hingham in a packet, and as the tide then reached nearly to the present site of the house, Cottage and Otis Streets not then existing, it was readily put on that site and reërected in its present form. Some of us well remember the highly-colored landscape papering or painting on the walls of the main room, not unlike that in the Quincy Thaxter or Wompatuck club house. The Humphrey family owned and occupied the house till some thirty years ago. It is now owned by S. Henry Hooper.

There is a tradition that it was occupied by the British in Boston during the Revolutionary War and that when taken down there, a pot of gold was found in the brick work (see *Hingham Journal* of Feb. 3, 1905).

The Souther House. — This is at the foot of Ship Street facing the Cove and more than a hundred years old. There was in the old days a good deal of shipbuilding in Hingham and Leavitt Souther's shipyard was about where the Hingham Yacht Club now is. He married a granddaughter of Thomas Melvill of Boston, who was one of the famous Boston Tea Party. Her ancient little piano is now owned by Miss Sara J. Lincoln. Some of the tea which he carried home from that raid was brought to Hingham and was preserved till recently by the Souther family. Melvill's grandson, Herman Melville, who added an *e* to the name, married a daughter of Chief Justice Shaw and was the author of those South Sea Island stories, Typee, Omoo, etc., and of other stories which sixty years ago were popular reading. Thomas Melvill died in 1832 and

to the last wore the cocked hat and knee breeches of 1775 in which costume, in his tottering old age, perhaps the last survivor of the Tea Party, he suggested to Oliver Wendell Holmes the poem of "The Last Leaf." Mrs. Samuel Downer was a granddaughter of Thomas Melvill, whence came the name of Melville Gardens, which Mr. Downer adopted in his Downer Landing development.

The Daniel Webster Statue.—The attention of everybody coming to Hingham from Boston in the railroad train is attracted by the statue of Webster which stands on the grounds of Mrs. Geo. M. Soule, between her house and the track. The house stands on the lot assigned at the settlement of Hingham to Samuel Lincoln, the ancestor of Abraham Lincoln. The statue was originally the figure head of a Boston ship and came into the possession of Mr. Soule at least fifty years ago and has since then stood in its present place. It is in excellent preservation and is most assiduously cared for. Mrs. Soule is a granddaughter of John Thomas of Marshfield who sold to Webster the farm on which he lived and died. Webster was fond of fishing and gunning and when he first went to Marshfield for that purpose asked Mr. and Mrs. Thomas to entertain him in their house. When he bought it he insisted that they should remain in it, which they did till Mr. Thomas's death. It is a pretty tribute to the great orator's consideration that during all that time he had Mr. and Mrs. Thomas occupy their accustomed seats at the head of the table. His relations with the family were those of a cordial friendship and Mrs. Soule remembers that in her youth she often held a hand at whist with him.

Mrs. Rowson's Residence.— On the southeast corner of Burdett Avenue and Lincoln Street was a small cottage, now gone. In this Lieutenant Haswell of the British navy, who was an English revenue official at Hull just before the Revolutionary War, was for two or three years after it began detained as a prisoner at large. He was then taken to Abington by the provincial authorities because there he was farther from the British reach. His daughter, Susanna Haswell, then a child of fourteen or fifteen years, and who at a later period returned with her father to England, became a noted authoress. She wrote many stories, the best known of which is "Charlotte Temple," now forgotten, but a great favorite in both England and America with our forbears. The scene of that and some other stories is laid in our vicinity. In one of them is a detailed experience of Mrs. Rowson in her childhood, on the occasion of a skirmish between some American soldiers, who rowed from Hull to the Boston lighthouse and burnt it, and the British sailors and marines who pursued them. The death and burial of one of the latter, which the child herself witnessed, made a deep impression on her mind.

Mrs. Rowson and her husband, who was a singer of some note, went upon the stage in England, and later in Philadelphia, and still later in the old Federal Street Theatre in Boston. Leaving the stage Mrs. Rowson became a teacher in Medford, and still later had a very successful and fashionable young ladies' school in Boston. Among her pupils were the daughters of leading Boston families, a list of whose names survives and recalls the ancient flavor of its best citizens. She was also a prolific writer of verse, much of which was published. She died in Boston in 1824.



"THE OLD ORDINARY."

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The Tower House.—This house stands on the east side of Main Street near the brook that runs between Hingham Centre and South Hingham. It was built by John Tower, an original settler, near the middle of the seventeenth century. A well dug by him is still in use. The house has been in possession of his direct descendants ever since, and although additions and repairs have been made, the original structure is still standing and constitutes a part of the Tower homestead to-day. It has been put in excellent condition and is a picturesque feature. Two years ago in May the descendants of John Tower formed a family Tower Association, and in large numbers celebrated the three hundredth anniversary of his birth.

The Old Ordinary.—The tavern or "Old Ordinary," the third oldest house in Hingham, stands on a low hill just off the Boston Turnpike. The land was granted to Joseph Andrews on the settlement of the town in 1635, and here the main portion of the house was built about 1650. The front door and two windows to the right mark its original length. The two windows to the left show the next addition made about 1740. Further additions were built across the back and at the extreme right. The dance hall, an addition at the rear, was removed about 1836. The old roof-tree could tell many interesting stories of Peter Hobart and other first settlers, of slaves who labored here in the early days, of French Canadians exiled from Grand Pré, of English prisoners during the Revolution, of Daniel Webster, and perhaps of fugitive slaves. From 1650 the Old Ordinary remained for two hundred and twenty-three years in the possession of some member, near or remote, of the Andrews family.

who built it. It is now owned by the minister of the First Parish.

The Folsom or Foulson-Cushing-Sprague House, — formerly situated at Hingham Centre (or "Little Plain" in the ancient vernacular), stood where is now the residence of J. O. Burdett, and was more noticeable from the presence of a single large tree which overshadowed it. In the *Hingham Journal* of Aug. 20, 1875, the late Fearing Burr says: "The old Sprague house on Main Street, Hingham Centre, having become untenable from age, is this week being taken down.

"Tradition fixes the time of its erection in 1654; the frame is principally of oak and the posts are enlarged at their connection with the plates, like those seen in the Old Meeting House. Though for a long period the property of the Sprague family passing down in unbroken succession, it is generally believed that the house was built, and for a time occupied, by John Folsom, who was here as early as 1643-4."

In his History of Hingham, Solomon Lincoln says:

"John Folsom married Miss Gilman, sister of the wife of Daniel Cushing (son of the original Mathew Cushing), and when Folsom removed to New Hampshire, with his family, Daniel Cushing bought the estate."

Mr. Isaac Sprague (grandfather of Mr. Isaac Sprague the painter, who illustrated Audubon's Birds) was the Sprague whose descendants occupied the house for generations.

Roseneath, a Seventeenth Century Cottage. — On Main Street, well back from the road under the shelter of the hillside,



ROSENEATH COTTAGE.



DOORWAY — ROSENEATH COTTAGE.

and surrounded by the high elm trees for which Hingham is noted, stands the cottage owned by Miss Susan B. Willard.

It has twice been moved. A persistent tradition asserts that when the carpenters were at work on the oak frame of the old meeting-house they kept their tools in this cottage, which at that time stood in close proximity to the church, and this tradition is the only warrant for the statement that the little building antedates 1681. It is thus put among the oldest houses in the United States.

One of its interesting features is the "glory hole," which was at once the vegetable cellar, the ice-chest, and the safe deposit vault of our ancestors.

It was not, as might at first appear, waste space. In order to obtain the thickness of brick wall needed for the deep ovens and the fireplaces it was necessary to build the massive chimney in a shape not unlike a pyramid, very round at the base and sloping in a sharp angle to the roof which was only a story and a half from the ground.

This left in the middle of the chimney a considerable space, conical in shape, and broad enough at the bottom to make a sizable and convenient storeroom. In the winter it kept the vegetables from freezing; in the summer it kept the milk and butter cool. And throughout the year the family valuables were here safe from harm.

This queer little brick closet which measures four by six feet, is fireproof, warm in the winter and cool in summer. It suggests, too, what one now pays every year for, a safe deposit box.

It may be that the present generation sometimes sighs for the return of the glory hole, and the simple way of living it represented.

Jabez Wilder House,—familiarly known as the "Rainbow-roofed" house, is on the right hand side of Main Street as one comes up the first rise from Hingham Centre.

Jabez, son of the first Edward, the ancestor of all who have borne this surname in Hingham and vicinity, lived on the paternal homestead and was a brother of the charming "Molly Wilder" in Miss Austen's story. In his will, dated June, 1728, he gives to his son Jabez the "New dwelling-house on the side of the highway at South Hingham," and he mentions a black oak tree "standing on the boundary line between brother Ephraim's homestead and mine." The inventory of his estate includes in a long list of personal property, books, arms, gold plate, hour-glass, side saddle pillion, seven sdp (?) of bees, a loom and weaving tackle.

To give the full details of all the interesting habitations of the colonial period which still are to be found in our well-preserved old town, is impossible within the limits of a brief article; but in historic interest, in picturesque charm and characteristic detail, they compare favorably with those of any village in Massachusetts, and are tenderly and respectfully cherished by those who have had the good fortune to inherit them. Many of them were taverns, in some of which there were British prisoners during the Revolutionary War, of whom quaint traditions still linger.



THE "MOLLY WILDER" HOUSE.



THE JABEZ WILDER OR "RAINBOW ROOF" HOUSE.



DR. EBENEZER GAY.

IF it should be asked what one figure stands out in the pre-Revolutionary local history of Hingham, there is little doubt that the answer would be "Dr. Gay." It was not merely that for almost seventy years he was the pastor of the church, at a time when the church was the town, but he was also a man of extraordinary dignity and strength of character, who commanded universal respect and affection. Hingham was never disloyal to her minister, though he was a Tory, and set his face against the cause she was fighting for. The small boys ran from him in the street, so great was their awe of his stern presence; yet his friends claimed for him a beauty of countenance difficult for us to imagine who have only his portrait to look upon. Great indeed must have been the personal force of the man to have left such an imprint upon his day and generation. Many anecdotes are told of him which are as valuable as columns of biography.

On one occasion a deputation of Boston gentlemen came down to remonstrate with him on the liberality of his preaching. Suspecting their errand, Dr. Gay received them with all cordiality, and, before hostilities could commence, related to them the adventures of his friend Dr. Chauncy, who had just crossed the ocean. His vessel had encountered a violent storm, and destruction had seemed inevitable; "but," said Dr. Gay, "with the captain at the helm, and only his voice heard above the storm, crying, 'Steady, boys, steady!' the good ship sailed into port, colors flying and all hands safe." Like President Lincoln's advisers in a similar situation, the guests were somewhat discon-

certed; and, having partaken of their host's hospitality, they departed without alluding to the object of their visit.

One day Dr. Gay was riding to Boston in company with a friend, when they came in sight of the old gallows at Boston Neck. "Where would you be, my friend," inquired his companion, jocosely, "if that gallows had its due?" "Riding alone to Boston!" was Dr. Gay's prompt response.

Mr. Nye (the schoolmaster) and Dr. Gay were once invited to a party given by Colonel Thaxter to the governor and his council. Mr. Nye, who was a Harvard graduate, professed great trepidation at meeting so august an assembly, and asked if it was probable that his own scholarly ability would be recognized.

"My dear sir," said Dr. Gay, "say nothing whatever about it; and I am sure His Honor will never suspect it."

In an old beaufet in Dr. Gay's house was found the following letter, written to his "children," then in middle life themselves:

DEDHAM, June 19, 1784.

Dear Children, — I am by the importunity of my friends, contrary to my purpose, detained here. Mr. Thacher comes to preach for me. You will give him suitable entertainment. He will be very acceptable to the people. Be not anxious about your poor father. He is in ordinary health. Colonel Pond intends to bring me home on Monday. You may expect me by noon. With submission to Providence, to which I commend you,

EBENEZER GAY.

P.S. — Upon second thoughts, Colonel Pond agrees with me to carry me to Weymouth; and you must send Aaron with our chaise to General Lovel's in the forenoon.

E. G.

This letter not only shows the writer's tender relations with his family, but also his sense of fun in the transcription of

"entertainment." The ride to Dedham in those days was a long one. The Hingham and Quincy bridges were not built for twenty-five years after. General Lovel probably lived at the head of Fore River, now Weymouth Landing.

The familiar story is told of Dr. Gay that one night he lay in wait with a dark lantern to discover who was taking hay from his barn. Presently the thief came along, carrying a large bundle of hay upon his back. Taking the candle from the lantern, and following softly after, Dr. Gay thrust it into the middle of the hay, which was presently in a fine blaze, to the great terror of the bearer. A few days after the culprit appeared to confess his misdeed. He was convinced that fire from heaven had been sent to punish him, and even Dr. Gay's explanation failed to change his belief.

Knowing his Tory principles, the Committee of Safety once visited the minister to inquire what arms he had in the house. Their courage forsook them when they were fairly in his presence, and it was with faltering hesitation that they finally made known their errand. The good doctor looked at them for a moment with mild reproach before he answered, laying his hand on the large Bible which lay open upon his table, "Gentlemen, these are my arms; and I trust they will prove sufficient."

filled in with brick and double sheathed on the outside. The clapboards, evidently made by hand, are in short lengths and overlap each other at the ends with a long tapering chamfer.

The interior finish is simple except on either side of the fireplace in the two main rooms down-stairs, where there is some well-made wooden paneling, and the wooden mantel-pieces are quite elaborate.

In the eighteenth century the plumb, level and square were evidently not accounted of much use as aids to construction, for there is hardly a plumb line, a level surface or a square corner in the house, nevertheless it is a sturdy, well built structure which has stood the test of time as few modern structures will be able to do.

It has sheltered the Gay family for upward of two hundred years and has never been out of their hands, and children of the sixth generation from Dr. Gay now live in it.

THE OLD TORY.

The old mahogany secretary now in the house built by Parson Gay on North Street has been known in the family for many years as the "Old Tory," because its original owner, Martin Gay of Boston, son of the minister, was a prominent Tory during the Revolution.

Where it was made or when it came into the family, are not known, but that it was in his house in Union Street before the Revolution is pretty well established by the tradition that it was taken by its owner to Nova Scotia when the British troops left Boston in 1776 and was brought back by him when the war was over.

Martin Gay was proscribed and banished by the Patriot



"THE OLD TORY."

Government, and when the British left Boston he went with them, taking some of his family and some of his portable property beyond the reach of confiscation or theft. He had so little faith in the honesty of the "rebels," probably supposing them to be no better than the English soldiers who had looted the stores of his patriot friends during their absence with the army, that he packed the silver communion service of the West Church, Boston, of which he, as deacon, was the custodian, in the drawers of the secretary and took that with him also. The service was returned when, in due course, order was established in Boston, but in the meanwhile many unpleasant things were said of the Deacon.

After his death the Old Tory spent a half century where it now stands, and then, having been bequeathed to Sydney Howard Gay, stood for another half century in his house on Staten Island, N.Y.

It is a well-designed piece of furniture and a fine example of mechanical skill in mahogany and solid brass, but it does not show to advantage in the low studded room of the old house, where the gilt eagle with spreading wings over the cornice cannot stand upright on his perch.

Completely hidden in the interior, there is a secret recess which would be hard to discover without knowledge of the cunning fastening which protects it. In the recess there is room for two small boxes which might have held enough gold pieces to have made a comfortable fortune one hundred and fifty years ago.

MARTIN GAY.

THE HAZLITTS.

SOME sixty or more years ago (1835-38) Margaret, only surviving daughter of the Rev. William Hazlitt, wrote her "Recollections of a Visit to America," which she made with her parents and her brothers John and William in 1783. Margaret was a pleasant writer, and related with great distinctness the various scenes through which the family passed. She was then twelve years of age, John fifteen, and William five years old. After landing in New York, the family went to Philadelphia. The father, not being able to find steady professional employment, set out for Boston in June, 1784, where he preached for a time in the Brattle Street Church. The family followed in August. From Perth Amboy, N.J., they went on to New York in a little sloop, and thence by a coasting vessel to Newport, R.I. They reached their final destination on the second day from New York, passing through Jamaica Plain, the beautiful scenery of which Margaret describes in terms of praise.

They lodged at a boarding-house on State Street, kept by a Mrs. Gray and her two sisters, where they remained three weeks, a reunited family. They then went to a farmhouse in Lower Dorchester, kept by a Mr. Withington. Here they lived seven weeks, when the father had an offer of a good and cheap house at Weymouth. The family were two days in getting settled in that ancient town, and on the way stayed over night at the house of Judge Cranch in Braintree. The house in Weymouth belonged to the wife of John Quincy Adams, then ambassador to England.

This house contained a very large and old painting, said to



A HAZLITT PANEL.

have been one of the first of Copley's, who afterward became a painter of great celebrity in Boston. He was the father of Lord Lyndhurst, the English statesman. Copley and his family removed to England before the Revolutionary War, and they never returned to the United States.

On this picture the youthful Margaret used to gaze with intense delight. It was the story of Jacob and Esau. The meeting of the brothers, the camels and cattle, the followers on either side and in the background marching up between the hills and seeming to vanish in the air, completed her enchantment; and she ever bore the scene in remembrance as one of the joys of her girlhood.

William Hazlitt, the younger brother, afterward became the celebrated English critic and essayist. Being then not six years of age, he was kept in the house during the heat of the day, and not allowed out until four in the afternoon. Margaret relates her experiences of the Hingham and Boston road, from which she had excellent views of Bunker's Hill and Dorchester Heights.

Their father, the reverend minister, would sometimes go to Boston to deliver lectures upon the Evidences of Christianity, taking the older boy, John, with him. At that time the Rev. Ebenezer Gay was the Unitarian minister at Hingham.* In 1785 the Rev. Mr. Hazlitt occasionally went to Salem to preach. While living in Weymouth, the boy John spent a great deal of his time in Hingham, where he painted many portraits. Perhaps

* The elder Hazlitt frequently exchanged with Dr. Gay, and used to bring his son William with him. The story is that the little lad sat in the pulpit behind his father; and we may imagine England's future essayist curbing his boyish restlessness through the long sermon, under the eyes of the congregation,—a congregation which often numbered between five and seven hundred, since in those days there were few stay-at-homes from church.

some of his earliest efforts may still be in the old town, and it is not unlikely that he ornamented the panels in the old Thaxter house with his paintings of local scenery. The writer of this article passed a considerable portion of every year, almost a half-century ago, in Hingham, where his ancestors and his wife's ancestors were born; and, without being decidedly certain, he thinks that the name Hazlitt was in some way connected with these panel paintings. They are such works as a young and untaught artist would be likely to produce.

At that period the Rev. Mr. Freeman was the minister at King's Chapel in Boston, and he was aided in preparing the liturgy by Mr. Hazlitt. The family removed to Upper Dorchester, and finally returned to England in 1784, when William was educated at the Unitarian College at Hackley. He began life as an artist; but he threw up this profession in disgust, although his work pleased his friends. He then removed to London, and became a Parliamentary reporter for several of the daily journals. Thus commenced a literary career which terminated only at his death in 1830. Alison in his "History of Europe," Professor John Wilson (Christopher North) in *Blackwood*, Lord Jeffrey in the *Edinburgh Review*, Sergeant Thomas Noon Talfourd, the author of the beautiful drama of "Ion," all gave the greatest praise to William Hazlitt, who stands to-day at the very head of British critics and essayists.

BENJAMIN F. STEVENS.

The following extract from the *Worcester Spy*, written by one of its correspondents, relates to the Quincy Thaxter House, now the Wompatuck Club. It was written more than thirty

years ago, when the homestead was still occupied by a member of the Thaxter family.

Last week I was in Hingham in a house two hundred or more years old — a house modernized just enough to be comfortable, but not enough to lose its thoroughly antique air. The front door with eighteen small panes of glass opens from a simple broad piazza into a large low parlor, not low enough for discomfort even under the great beams which cross the ceiling, but quite low enough to mark the age of the building.

No stairs are visible. They are crowded into small entries at each end of the house; but two other parlors lead from the central one on the south and west and are connected with it by wide doors which stand open and give an air of magnificent space and royal hospitality. But the crowning glory of the room that makes it unique is its painted panels. There are seventeen of them, the largest two feet square; the smallest running round one of the doors less than two inches wide and two feet or more long.

These are all painted in landscape or Japanese-looking plants in brown shading on reds and yellows, and were done when the house was built. They are in perfect preservation. One scene is Boston Harbor, one the old Harvard College green with the first building there. The others seem to be compositions with towers or ruins. They have not much artistic merit, but are curious and add greatly to the charm of the rooms, which are furnished with handsome old furniture.

THE THAXTER, NOW THE WOMPATUCK CLUB, HOUSE.

THERE were settlers at Bare Cove as early as 1633. An order of the General Court, adopted and entered Sept. 2, 1635, is as follows: "The name of Bare Cove is changed and hereafter to be called Hingham." This latter date is the one accepted as that of the permanent settlement of the town.

All the land which is included in the territory bounded by North Street, West Street, South Street, and the Mill Pond was known as the "Town Street" and all the earliest grants of houselots "butted" on the "Town Street." The first grants of houselots, thirty in number, were made Sept. 18, 1635. They extended the entire length of what is now North Street. July 3, 1636, houselots were granted on what is now South Street. About five acres was the usual amount of land granted to each. Among them was the following:

"Given unto John Farro by the Town of Hingham, for a House Lot, five acres of land; Butting upon the Town Street northward; and upon William Ludkin's land and the Common southward; bounded with the land of Thomas Lincoln, *miller*, eastward, and with the land of George Russell westward."

This was the third lot westward from the corner of Bachelor Street, now Main Street.

April 27, 1680, Joseph Homes, of Boston, Trustee of Jane Bate, widow of Lieut. Benjamin Bate, who died in 1678, conveyed to Ensign John Thaxter several houses and lands, marshes and commons, among them one houselot of five acres bounded

on the Town Street north, Daniel Cushing south, Nathaniel Beal east, and Joseph Bate west, with the dwelling house and all the barns, etc., which Benjamin Bate purchased of John Farrow [Suffolk Deeds, 15-194].

Ensign John Thaxter or his descendants subsequently owned all the land on South Street from the corner of Main Street nearly to the present lot of William O. Lincoln.

A part of the original grant to John Farro, which was purchased in 1680 by Ensign John Thaxter, remained in possession of members of the Thaxter family for nearly two hundred years, when it was conveyed to Bishop Williams, April 26, 1877, and became the parochial residence of the Roman Catholic priest of the Church of St. Paul. At a later date the property adjacent to the church was purchased for a parochial residence and the South Street estate was conveyed to Mrs. Ellen C. Keenan, who occupied it for a few years and July 30, 1900, conveyed it to the Wompatuck Club.

Whether or not a part of the present building is the dwelling house "which Benjamin Bate purchased of John Farrow" and which was purchased by Ensign John Thaxter, in 1680, it is impossible to determine. If it was not then standing it must have been built shortly after that date, for the writer has evidence of its existence in 1695. The house originally had two rooms in front, the "Hall," which includes the easterly half of the large assembly room of the club, and the "Front Room," now the reception room, on the first floor, and the two rooms above, with the front entry and the stairs between. The front door opened directly into the "Hall." The westerly end of the house was added when Mr. Quincy Thaxter was married, in 1786. Interesting evidence of this addition may be seen in the attic,

where a portion of the original westerly end remains with the clapboards still upon it. At or about the time this addition was made it was the only house standing on South Street between Main Street and the "Anchor Tavern" or Bates House, which stood on the site of the house first occupied by the club. All the other houses now standing within these limits were built on land purchased from the Thaxters.

From 1783 to 1787 Rev. William Hazlitt, a Unitarian clergyman, from England, was in this country. His eldest son, John Hazlitt, born in England in 1768, came here with his family and while here painted the panels in the assembly room of the club. He was afterwards a miniature painter and painted the miniature of his father, which hangs over the fireplace. John Hazlitt died in England in 1837. His brother, William Hazlitt, was the noted essayist. The miniature of Rev. William Hazlitt was presented to the Wompatuck Club by Miss Susan Barker Willard, in 1901. A long and interesting account of the Hazlitts in America is in print. They lived a part of the time in Weymouth and the father preached several times for Dr. Gay, in the Old Meeting-house, and his son sat in the pulpit with him. It is said he was desirous of securing the position of minister of the First Parish to succeed Dr. Gay who was then nearly ninety years old, but the desire was not fulfilled.

In 1835, Miss Harriet Martineau, the eminent authoress, while on a visit to this country from England, was the recipient of social attentions in this house, where she was met by many of our town's people.

It is interesting to note the fact that there were two houses in Hingham, near to each other, built upon a similar plan, and both these houses were Thaxter houses, owned and occupied by mem-

bers of the same family. One stood where the Catholic Church now stands, opposite Broad Bridge, and the other is the club house. In each the front entrance was directly into a large "Hall" or square room, with the front entry and stairs at one side, and in each house there were panels painted by John Hazlitt. The writer knows of but one other house in Hingham constructed on this plan.

After the purchase of this house by the Wompatuck Club, in 1900, additions and changes were made to adapt it to club uses. The bowling alley was added, a new front porch was built and some internal changes were made, the most conspicuous of which was the removal of one of the chimneys and some partitions, in order to throw as much space as possible into the assembly room. The beams in the ceiling indicate to a certain extent the earlier arrangement of the rooms. In 1904 a considerable addition was made to the billiard room. In all the changes in the older parts of the house its ancient features have been carefully preserved and it is somewhat remarkable that the quaint painted panels have been allowed to remain in a fine state of preservation by the successive owners through so many years.

The Wompatuck Club was incorporated April 24, 1897. It takes its name from Wompatuck, who was the Chief Sachem of Massachusetts, which included Hingham, and who, with two other Indians, in 1665, conveyed all the territory of Hingham to the inhabitants thereof that they might "quietly possess and enjoy" the same. The "mark" of Wompatuck on the deed was adopted by the club as the emblem on its seal. For the first three years of its existence the club occupied the house of Mr. William O. Lincoln, on South Street, which was the site of the old "Anchor Tavern" where LaFayette was once entertained.

LaFayette is thus described by one who saw him here in September, 1778 :

“ Gen. LaFayette was here in the war and went to Nantasket. The French Fleet lay in the roads. He stopped at the Anchor Tavern and spent the night. He had one person only with him, an aide or waiter. LaFayette wore buff waistcoat and breeches, boots and spurs, plain blue coat, gilt buttons with some ornament and device on them, — I think no epaulettes, — three cornered hat and cockade. They came on horseback, wore swords, and had pistols. The aide wore more ornament than LaFayette.”

Photographs of the “ Anchor Tavern ” and of the Thaxter House opposite Broad Bridge, previously alluded to, hang in the club house.

FRANCIS H. LINCOLN.

A TRUE FISH STORY.

THE Cushing mansion at Rocky Nook is one of the oldest houses in Hingham, dating back to the seventeenth century. It is a quaint old house, with great bare beams crossing its low-ceiled rooms; and it stands under the shadow of a huge elm-tree, which bears the legend nailed over its heart, "Transplanted in 1729."

Here, about fifty years ago, was gathered a gay company of summer guests, among whom was Mr. Epes Sargent, then the able editor of the Boston *Transcript*; and here, one pleasant afternoon, a party was formed to go and "see the fishes fed." A footpath led from the rear of the house, through meadow and woodland, to an open field where stood a large iron foundry on the borders of a lovely pond, from which Weir River wanders to the sea. The scene was beautiful, but wild and solitary in the extreme, save for the foundry buildings and the home of the proprietor.

A request to see "the little girl who fed the fishes" brought out a child of about six years, dressed in a pink calico gown, cut low in the neck and with short sleeves, as was then the fashion. On her head she wore a large blue gingham sunbonnet, with ample cape to keep her from "tanning," one of the seven cardinal sins in those days. In her hand was a little willow basket containing some pieces of sweet white bread. With a gravity beyond her years, she led her guests to the border of the pond, where seated upon a large flat rock, she proceeded to call the fishes. "Pou-ty! pou-ty! pou-ty!" called the childish

voice, which went echoing over the water. The first syllable was long drawn out; and the last had a rising inflection, irresistibly funny.

It proved a magic cry, however, for up from the slimy depths came a score or more of ugly-looking horned pouts, crowding and pushing around her little hand, which held a piece of bread beneath the water.

Over and over each other they rolled in their eagerness to get the first bite; while the child patted them on the head or let them slip through her hands, carefully avoiding pressure on the sharp horn concealed in the dorsal fin.

"Tur-ty! tur-ty! tur-ty!" rang the plaintive voice again; and widening rings in the water, here and there, at varying distances from the shore, betrayed the presence of the turtles, whose shining black heads popped up to reconnoitre. "Come, turty, good turty!" coaxed their little mistress; and, after many feints, one or two of the shy amphibians were persuaded to approach near enough to snatch a wedge-shaped bite of the tempting morsel, which was often remorselessly taken from them by the greedy fishes.

One small turtle, no larger than the palm of the child's hand, had lost one of his forepaws in some prehistoric age, and, in consequence, rejoiced in the name of "Three-paw." He was very tame, and permitted his little friend to take him from the water and feed him, thus protecting him from assault. Another quaint feature of the exhibition was "Old Snapper," a mud turtle renowned alike for his morose temper and his strength of jaw. There were about twenty turtles, of various kinds; but each was known by some distinguishing feature.

Mr. Sargent learned that the fishes and turtles were native

to the pond, which at all times furnished the essentials for a fish dinner, so they were not dependent upon the child's favors for their food. They had been gradually tamed, during the two preceding years, by the simple law of kindness; and the child loved her strange pets as other children love their dogs and kittens. The fishes made their appearance each year about the first of May, and went into winter quarters by the first of October. They were always particular as to diet. They did not eat meat, and rejected the sour baker's bread of that period with prompt disgust.

Being much interested, Mr. Sargent published an account of what he had seen in the next issue of the *Transcript*, with the result that the peaceful, sylvan home of the child was invaded by curious visitors from far and near; and for several years their numbers mounted into the thousands, representing many nationalities. No fee was ever charged, but the little girl was generously recompensed by many. However, the strain was too great; and her parents, not wishing to make the feeding a public exhibition, were compelled to discontinue it, although some of the fishes long remained the pets of their old friend.

The story was afterward published by Mr. Sargent in one of his school readers.

HELEN WHITON.

Note: Can't you guess who was the little girl? — EDITOR.

THE CHIME OF BELLS.

“The curfew tolls the knell of parting day,
The lowing herd winds slowly o’er the lea.”

BELLS and the lowing of the homeward coming cows, and the close of the day — at Stoke and at Old Hingham! How much of English rural and village life is timed to the sound of bells! How much of our life is started and stopped by the toot of steam whistles!

Only on the quiet mornings, as on a peaceful Sabbath in June, or a golden morning in Indian summer, will the sweet swinging chimes of New Hingham’s Memorial Tower float over the tree-tops to me, here in Mullein Hill, in the extreme south of the town. For here in Great Plain I am as far away from Bare Cove and the hill where the tower will stand as any resident of the town can be; but when the wind is right — and sometimes the wind is right — I shall hear the bells — the voice of Old Hingham beyond the sea, the voice of old days, of old customs, old faiths, old hopes, — forever new.

In the whirl of the shop wheels, and the roar of the city streets, we could not hear the angelus. But the streets of Hingham are quiet, and over the wide fields of this town of homes are many a man and woman who, at sound of the evening bells, will pause in their work to pray.

As this book goes to press a memorial tower is about to be erected in honor of the founders of the town, and in this tower will be hung a peal of bells, copies of ancient bells in England that were known to the forefathers before they migrated. The

tower will stand at the entrance to the Old Burying Ground and adjacent to the Meeting House. It will contain the ancient block of flint sent from Old Hingham.

Twenty-five hundred donors have made the tower with its peal of bells possible. Their names are to be inscribed in the Book of Donors to be kept in the tower. Among these is the name of the Reverend Louis C. Cornish, minister of the First Parish in Hingham. Let it stand illuminated on the parchment, for to Mr. Cornish, his dreams and efforts, as well as to those sending gifts though it be from the ends of the earth, is the town of Hingham indebted for this memorial tower with its peal of bells.

DALLAS LORE SHARP.

THE HINGHAM SOCIETY OF ARTS AND CRAFTS.

IN the month of October, 1901, the Hingham Society of Arts and Crafts was organized.

In the words of its simple constitution: "Its purpose is to promote artistic work in all branches of handicraft. It endeavors to stimulate an appreciation of the dignity and value of good design and to establish a medium of exchange between the producer and consumer."

The society has a permanent exhibition and salesroom in the building of the Hingham Water Company, one minute's walk from the Hingham Railroad Station. This room is open to the public each week on Tuesday and Thursday morning and afternoon and on Saturday afternoon.

The handicrafts of the society at present are dyeing (vegetable) basket materials, making baskets, rugs, embroidery and netting, spinning and weaving, doing bead work, cabinet work, making candles from the wax of the bay berry, metal work, toy furniture, leather work, photographs and printing, and designing.

Baskets and rugs were the first industries attempted. As soon as the society was organized the interest in basketry became apparent. During the first few months about twenty women took up the work as an industry, some becoming weavers of reed baskets, and others of raffia and palm leaf. A great stimulus to the work was found in visits to old garrets, the dim interiors of which concealed many long hidden treasures, quaint

in shape and of curious workmanship, brought years ago from foreign countries by the old sea captains of Hingham.

These afforded material for study ; and the interest in finding out how they were made and in adapting the ideas suggested to new uses was unflagging.

Many different shapes of waste baskets have been reproduced, and two or three new styles such as pie, picnic, and luncheon baskets made, while the shapes and sizes of mending and sewing baskets as well as flower trays and letter baskets are legion.

There are also "forget-me-not" baskets with the coloring true to nature, designed to hold a bunch of these flowers which are as intimately connected with Hingham as the "Sabbatia" is with Plymouth.

Then there are baskets for violets, with wicker work over glass in the delicate violet shades.

One of the members owns an old-fashioned loom on which the rag rugs are woven. The New England braided rugs of our grandmother's day are a specialty with this society and are most durable, and give an air of comfort and repose to a room.

In metal work forging has been successfully attempted in brass, copper, and silver, the gorgeous color of the enameling suggesting a butterfly's wing or a ruby-throated humming bird.

One of the chief aims of the society is to revive the old *white* embroidery of our grandmothers. This it reproduces and adapts to modern uses, keeping as closely as possible to the spirit of the colonial needlewomen.

Cross-stitch designs have been adapted from old "samplers ;" at the present writing great interest has been shown in a revival

of this work and old samplers are eagerly sought and lucky are those who own them.

Complete outfits for bedroom furnishings are made in the netted fringes, entire canopies for four-posted bedsteads, besides the smaller doilies for the dining table.

Photographs of natural scenery in and around Hingham are most artistic in composition and in distribution of light and shade.

Bayberry dips, redolent as they are of the pastures and woods, have a widespread reputation.

Hingham used to be called "Bucket Town" and still is for that matter. When the bucket industry was at its height Hingham was always astir, sending most of her output to the West Indies. But as in the case of other industries, when machines came in use and the buckets could be made more quickly and cheaply, handwork was driven out.

Mr. George Fearing, the sole survivor of these handworkers, owns several sets of these old tools which cannot now be duplicated.

Until very recently (being now incapacitated by age and infirmities) he has used these tools in making nests of boxes and buckets, riggings of different sizes, and colonial toy furniture.

Hingham has always been famous for its wooden ware; in the old days the busy hammer of the cooper was heard in all parts of the town.

The art will not die out, however, for in the last few years younger men have come to the fore and are reproducing many choice designs in the toy furniture for baby houses, modeled from the John Carver and John Alden chairs with rush bottom seats. Toy mirrors are an exact reproduction of the old colonial

mirrors and are in different sizes from one suitable for a toy baby house to one for my lady's chamber, having appropriate pictures at the top in color.

With this historic background, it was very natural that this society should choose for its legend the "Hingham Bucket." No article made by the members of the society and approved by its committee is offered for sale without the mark of the Hingham Bucket.

The Hingham Society has affiliated itself with the National League of Handicraft Societies.

The annual sale of several days usually takes place during the month of July.

The society sets for itself a very high standard and compels itself to live up to it; its sphere of usefulness is constantly increasing, the sales each year being in advance of the year previous, while its wares are in demand and are sent to nearly all the leading cities in our great country.

It has been an inspiration to the formation and development of many other societies, and is always ready to offer a helping hand to younger societies who have "caught the spirit" but lack experience.

William Morris once said: "Have nothing in your house which you do not *know* to be useful or *believe* to be beautiful." This sentence contains the whole essence of the movement in a nutshell. With this duty recognized it will not take many generations before a real and individual taste will be developed, which will do away with many of the unnecessary luxuries of our modern life and lead to more simple living and higher thinking.

SUSAN B. WILLARD.



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